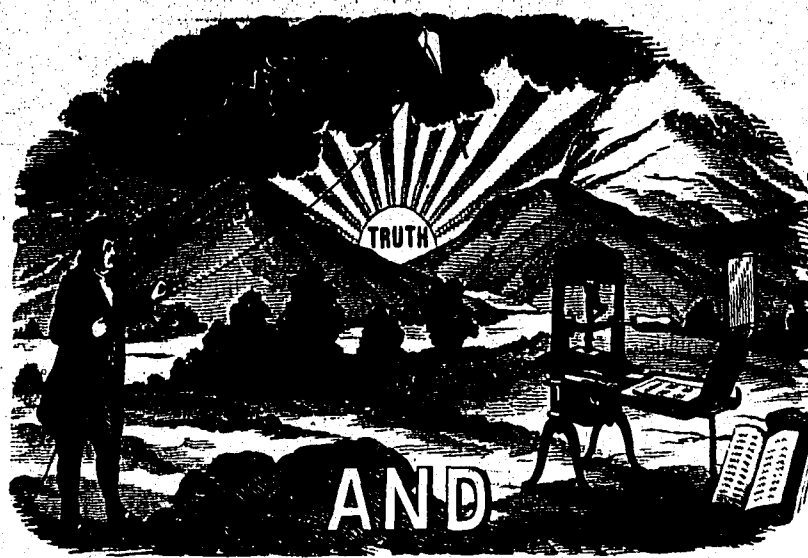


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OUR FATHER, GOD.

BY J. H. V.

To thee our Father, God and King,
Would we in spirit, praises sing—
Would seek Thine aid, Oh Father, friend,
For on Thy love we now depend.

To spirit guides our hands we'd give,
Low at Thy feet we'd ever live,
Be taught the way, the truth, the good,
Receive from Thee our spirit food.

To earth life friends we'd show the way
To live, to progress, day by day,
From higher spheres our way we'd learn—
Be taught by Thee—the truth discern.

This truth to all would we impart,
Its teachings store within our heart,
Beguided, led, by truth and love,
And ever seek our home above.

Oh God, our Father, King and Guide,
For us Thou ever wilt provide,
Thy love we seek, Thine aid implore,
Then guide us, feed us, from Thy store.

When all our work on earth is done,
When of ourselves, the victory's won,
May we with guides and spirits bright,
Thy praises sing in realms of light.

From thence again our earth friends seek,
Of Thy great love and wisdom speak,
And gently lead them by Thy love,
Away from earth to homes above.

THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbroglio.

BY J. M. ROBERTS.

[Continued.]

CHAPTER VII.

THE SO-CALLED "AUTOBIOGRAPHY OF KATIE KING,"
PUBLISHED BY THE PHILADELPHIA "INQUIRER,"
ITS FRAUDULENT NATURE DEMONSTRATED AND ITS
REAL AUTHOR IDENTIFIED.

In the Philadelphia *Inquirer* of January 9th and 11th, 1875, a very long article was published, entitled "Katie King—Her full history as related by herself.—The tricks and jugglery of spirit materialization completely revealed and explained.—Statement under oath—Authentic Autobiography." Such were the flaming head-lines of one of the grossest literary frauds that has ever been perpetrated. The publisher introduced his banding of hypocrisy and defamations with the following pregnant admissions, to wit:

"By a sophisticated use of ingenious arguments the *Inquirer's* recent expose was made to appear contradictory and illogical. As the only means of absolutely setting at rest, beyond the shadow of a chance to cavil, doubt or dispute, the question of the fraudulent and criminally deceptive character of the materialization shows the following plain narrative has been procured from her, who, to her present great regret, was the principal, but not the most culpable agent in the deception."

This is a plain acknowledgment that the complete riddling I had given the so-called "Expose" had compelled the procurement of the pretended "Autobiography." That Dr. Child, who wrote that tissue of falsehoods, and Wm. W. Harding, who published it, were ashamed of their abominable deception, is apparent from the fact that they did not dare to name the woman whom they were using to give a color of truth to their falsehoods. That woman was Eliza White, the same who co-operated with Leslie and Dr. Child in deceiving Mr. Owen. Child and Harding falsely pretended that Mrs. White had written the story put into her mouth by them. Fearing, as they had every reason to believe, that no sensible person would fail to perceive the falseness of that pretense, they sought to give it the appearance of truth by the following criminal subterfuge. Mr. Harding says:

"After having completed the statement, the publication of which is commenced below the lady (?) who personated Katie King, and who for the sake of her only child, perhaps properly refuses most absolutely to let her right name be known, [At that time everybody knew the woman was Eliza White, and the concealment of her name an impossibility, and this Wm. W. Harding knew when he published that falsehood.] signed the statement, and handed it to the publisher of this paper, her signature being witnessed by Messrs. Wm. W. Harding, L. C. Davis, John G. Ford, A. C. Lamin, M. D., Joseph Robinson and John McKenna, and authenticated in the following affidavit.

"CITY OF PHILADELPHIA, } ss.
"Katie King being duly affirmed according to law, deposes and says that the statements made by her in the above and foregoing autobiography, are correct and true in every particular."

"Affirmed and subscribed before me this 8th day of January 1875.
WM. B. HANNA,
Judge of Orphans Court."

Now reader contemplate the enormity of this transaction in every aspect of the case. Great stress was laid upon the fact that Mrs. White had signed the document, and handed it to Mr. Harding, and that that simple fact was witnessed and attested by no less than six persons connected with the *Inquirer*, Mr. Harding's paper. And who is Mr. Harding, a pious Christian, (as the world goes) a publisher of the Holy Bible and other sacred books, and a prominent patron of the Young Men's Christian Association. Mr.

Harding did not dare to tell his readers that Eliza White ever wrote or dictated a word that was published in that lying statement, or that it had ever been read to her, or that she knew anything of the contents of that document. Mr. Harding knew that Dr. Child had written it from beginning to end, and that Mrs. White had never seen it until hired to appear, sign and hand it to Mr. Harding. It is admitted on all hands that Mrs. White never signed that paper, as falsely alleged, she attaching to it the assumed name of Katie King, and this fictitious signature was witnessed by no less than six persons, every one of whom knew that she was attaching a false name to that statement of Dr. Child's. Nor was that falsehood enough; Mr. Harding had this poor, bribed, untruthful woman to go before a Judge of Orphans' Court, and there, under an assumed name, which that Judge must have known was assumed, go through the form of making an affidavit that the statement written and put into her mouth by Dr. Child, the contents of which she could not have known, and which, as we have already shown, had no truth in it whatever, was "correct and true in every particular." To such innumerable lengths as this, did the Christian publisher of the *Inquirer* go, to discredit the great fact of spirit form materialization; and to this length, did Dr. Henry T. Child, a spiritual medium, a talented, educated and influential advocate of Spiritualism, go, under malign spirit influences to save himself from the consequences of his dishonest actions. Reader, is it not the fact that "Truth is stranger than fiction?" Dr. Child, after concealing the authorship of that lying statement as long as he could, was forced to acknowledge it, but claimed that he had only written what Mrs. White told him to write. This was positively false, the whole self-evidently untruthful statement being the work of Dr. Child's own untruthful mind. But whoever heard of any person calling upon another to swear or affirm to the truth of any affidavit as being "correct and true in every particular?" We never did, and we feel justified in saying that no truth-loving person ever did so call upon another, and no affidavit that meant to attest the truth ever would have signed such a statement even with an assumed name. Everything connected with the so-called "Expose" of Mr. and Mrs. Holmes was fraught with the most diabolical deceit and falsehood, and even the sacredness of the judicial office was not proof against the temptation to aid in that villainy.

In an editorial article, in the same issue of the *Inquirer*, Mr. Harding says:

"The *Inquirer* recently published an exposure of what is now known as the 'Katie King Fraud,' the truth of which exposure was recognized and endorsed by Robert Dale Owen and Dr. Henry T. Child, who more than any others were responsible for the continued success of the swindle which carried distress to so many homes. It is proper to say that when the fraud was made manifest to these gentlemen, they promptly sought to atone for their innocent support of it by publicly denouncing it, though it is to be regretted that they did not then, nor since, use such forcible language in connection with it as to make it quite clearly understood they were thoroughly convinced of the great imposition which Mr. and Mrs. Holmes had practiced upon them and the community. Because they did not do this, there have been doubts expressed as to the absolute correctness of the exposure made by the *Inquirer*. To-day, in order to remove all possible doubts whatever concerning the matter, we commence the publication of the confession of Mrs. —, the person who personated the alleged materialized spirit Katie King."

"This confession presented to our readers as it fell from the lips of Katie King is duly supported in every particular by the said Mrs. —'s or Katie King's affidavit, affirmed to and subscribed before Hon. W. B. Hanna, Judge of the Orphans' Court, which is thereto annexed, and which was deposited in presence of several reputable gentlemen, one of whom was Dr. Henry T. Child, and to this proof we add the certificate of Dr. Child, as follows:

"I hereby certify that I witnessed the signing of the above paper, the confession of Katie King, and that it was signed, declared and affirmed to be true, by the person who appeared at the seances of Mr. and Mrs. Holmes, No. 50 North 9th street and No. 825 North 10th street, as the materialized spirit of Katie King."

"HENRY T. CHILD, M. D.,
"634 Race street."

"Dr. Child, by thus lending his valuable aid to the full and complete exposure of the Holmes' swindle, has made every reparation in his power. We have only to say further in regard to this matter, that with the publication in the *Inquirer* of the confession of 'Katie King,' the most successful fraud of the present day will be so thoroughly exploded as to have no chance to accomplish further harm."

I have given the whole of this remarkable editorial, as no part of it could be omitted without detracting from its value as positive proof of the respective parts which were enacted by Wm. W. Harding and Dr. Henry T. Child with Mrs. White, in their wicked attempt to ruin the character and business of Mr. and Mrs. Holmes as mediums for spirit control. The injustice which Mr. Harding did to Mr. Owen in that editorial was unpardonable, inasmuch as it was grossly untrue. There was not a particle of foundation for the allegation that Mr. Owen was in any way a party to any swindle, and this Mr. Harding well knew when he published that falsehood. Mr. Owen never, in any manner, admitted that he had innocently or

knowingly supported or rendered successful any fraud on the part of Mr. and Mrs. Holmes. But in this Mr. Harding was not one whit more dishonest and untruthful, than was his whole conduct in this abominable outrage. Mr. Harding with William O. Leslie, Dr. Child and Eliza White were working in concert throughout, and each knew the full extent of the villainy in which they were engaged, and they are entitled to the full credit of their respective services. How much each of them got from their Christian employers has never been fully divulged, but we venture to say they found their compensation of less value to them than a "mess of pottage."

But what are we to think of Dr. Child, who allowed himself to be made the Judas to betray Mr. Owen and Spiritualism—the one his dearest friend and guest, and the other a cause of which he was the most trusted leader? Can such conduct be accounted for upon any principle other than that he was possessed by spirit enemies who used him to accomplish the destruction of Spiritualism, to them the terror of terrors?

The lamentable position in which Mr. Owen was placed by his betrayers made him chafe like a caged lion when from under the fatal influence of Dr. Child and his spirit surroundings, and it was with the greatest difficulty he could be restrained from breaking the toils that enveloped him. This drove the conspirators into getting up the false and fraudulent "Autobiography," and publishing it as stated. Dr. Child was the only person who had the knowledge or the dishonest cunning required for concocting that document.

As a specimen of the language put into the mouth of Mrs. White by Dr. Child, read the following opening paragraphs of the so-called "Autobiography,"

"Being the one who personated her [Katie King's] ladyship in America, it is deemed but an act of justice to the public, who have been wickedly and willfully imposed upon, that they should be put in possession of facts sufficient to enable them to understand the most infamous swindle of the kind ever imposed upon an unsuspecting people, particularly that portion who have been earnestly seeking after spiritual truths. I write this narrative in the interest of truth for no other purpose than to expose the guilty. From no prospect of personal gain and entirely without malice toward any one. In revealing the tricks of impostors, I am not warring with Spiritualism, for I am free to say that at least nine-tenths of the great multitude who believe in it are honest in their intentions and purposes. But that there are wolves in sheep's clothing, persons who entered the ranks for no other purpose than to make money from imposition, is a fact that Spiritualists will admit. I do not wish to speak unkindly of my fellow creatures, but as the result of my association for the last few months, I am compelled to say that it is among those who profess to be mediums the greatest impostors are to be found. Let me again say that it is not my intention to war with Spiritualists or Spiritualism. Among the former, nine-tenths are virtuous, honest people, many, as I said before, credulous; but on the other hand, Spiritualism has among its devotees some of the ablest and most enlightened minds in the world."

Those were the words written in the name of Eliza White by Dr. Henry T. Child, and published by Wm. W. Harding as such. Dr. Child as before stated has been forced to avow himself the author of them. Who better than he could testify to the facts that there are "Wolves in sheep who have entered the ranks for no other purpose than to make money from imposition." So much for the introduction to the fraudulent "Autobiography."

Dr. Child then gives the following facts connected with the personal history of Mrs. White. He says speaking for her:

"I was born on the first day of January, 1851, in Massachusetts. So far as the public are concerned, my name is Katie King, and this only I propose to use, I have of course a real name, but the public have no interest in knowing what it is. My husband died upwards of two years ago, leaving me without any means of support, and through my own exertions, I have provided for my child and aged mother."

These are the only incidents of her personal history, which Dr. Child deigned or dared to give concerning the first thirty-four years of her life, she being then about thirty-six years of age. Even little as it is, there is hardly a particle of truth in it. According to the sworn testimony of Esquire Allen, who knew her as a child and young woman, she was at least ten years older than she was represented to be, she having been born as early as 1841. Her husband, if she ever had one was not dead, for Wilson B. White, whose wife she claimed to be, and who was the father of her child, was living at the time, as she knew, at Winstead, Conn., she having left him to lead a vicious life. There is not a particle more truth in anything else that Dr. Child and Mr. Harding put into her mouth in their fraudulent "autobiography," as I hold myself prepared to prove, whenever Dr. Child, Wm. W. Harding or Eliza White, dare again pretend there was any truth in it whatever.

The great length to which this narrative has been carried, precludes our reviewing at this time, the monstrous falsehoods that made up the so-called "autobiography." It was reviewed by me soon after its publication, in such a way as compelled Mr. Harding to suppress the book, which he copyrighted and printed, but never dared to issue, thus admitting that he had been fairly detected in a villainous literary fraud.

This was the second "autobiography" of Katie

King, which Dr. Child had written, and it was suppressed as summarily as was the first one. It will be remembered that Dr. Child had written and published what he called the "Lives of John and Katie King," alleging that they were dictated to him by those returning spirits, he being controlled by them in the writing as their medium. That pretence he abandoned by suppressing the book at the demand of Leslie and his associates, when they found that step necessary to hold Mr. Owen in their power. With my showing up of the latter transaction, the Christian conspiracy to "stop the spiritual business all over the country," was for the time effectually squelched, and neither Dr. Child, William O. Leslie, Wm. W. Harding nor Eliza White, were afterwards known to attempt any excuse or explanation of their dishonorable and dishonest deception. Compare the conduct of Mr. and Mrs. Holmes, with that of their accusers, and would be destroyers, and how stands the matter? The former have ever since been faithfully exercising their mediumship, and the spirits of John and Katie King, have remained with them, giving the most indubitable evidence of the reality of their materialization through Mr. and Mrs. Holmes, and with the exception of Col. John C. Bundy, Wm. Fayette Coleman, and some half-dozen more of the Bundyite fraternity, no one can be found bold enough or base enough to question the mediumship of Mr. and Mrs. Holmes, their personal integrity as mediums, and the reality of the Katie King and John King materializations. That those few men should adhere to the propagation of those demonstrated acts of diabolical falsehood is perhaps natural, but none the less unfortunate for them. Either there is no such thing as natural justice, or those men will experience a compensation that no one will envy them. The part that should be borne in mind is, that Dr. Child was editing a special department in the *R. P. Journal*, when engaged in this terrible act of treachery to Mr. Owen, and the cause of Spiritualism. The work of treachery then begun by Dr. Child, has been followed up by Col. Bundy through the *Journal*, with a zeal that has made him the acknowledged leader of the war upon spiritual mediums. I will in the next chapter, give the facts in relation to the alleged correspondence between Mr. and Mrs. Holmes and Eliza White.

[TO BE CONTINUED.]

BLACKFOOT'S WORK.

RELIEVED OF CATARRH.

Wheeling, W. Va.

Mr. Bliss—Dear Sir:—I can say that I am greatly benefited by using magnetized paper. I will continue its use. My catarrh is better, and I feel as though Blackfoot will cure me entirely of it. If he does, I will induce many others to try it who are now waiting results with me.

Respectfully, Mrs. ELMA ROCHER.

BENEFITTED BY ITS USE.

45 Lincoln St., Worcester, Mass., Oct. 13, 1880.

Dear Sir:—Enclosed please find stamps for two of Blackfoot's magnetized papers. I have derived benefit from the one I have used, and hope Blackfoot and Red Cloud will continue to give me strength and magnetism until I am fully restored to health.

Mrs. M. R. HEYWOOD.

PATIENT WITH TUMOR RECOVERING.

Winona City, Iowa, Oct. 5, 1880.

Jas. A. Bliss—Dear Sir:—Enclosed find stamps for two sheets of "Dr." Blackfoot's magnetized paper. I want one for one of his patients who has a tumor and is getting better, the other for myself. I cannot get along without it, for it gives me great magnetic power. I think my prayers are being answered, for the Spiritualists have formed a circle here at my rooms, to meet every Sunday afternoon at 2 o'clock; also a developing circle in the evening. Blackfoot or some other good spirit came and showed himself September 6th, about three o'clock in the afternoon. He was tall, with a bright light around his head, and wore a red blanket with a bright border, which reached to his knees.

Mrs. F. C. CORNE.

[The description is perfect of Red Cloud, not of Blackfoot.]—J. A. B.

ASSISTS A GUIDE OF A MEDIUM TO KEEP HER IN THE FORM.

Houston, Texas, Oct. 9, 1880.

Mr. Bliss:—On the 2nd instant I received a package of magnetized paper from you; also a communication from Blackfoot, for which please accept my sincere thanks. You do not know how much I appreciate your sending them, especially as you did not know whether you would be compensated for the paper. Bro. Bliss, I wish to congratulate you on having so reliable a control as Blackfoot. I was ill with malarial fever when the magnetized medicine arrived, and had been so low the week previous that my family thought I would pass over the silent river; but I was all the time assured by my own guide Washita and a chief I did not know then, but now believe was Blackfoot, that I would recover, and with the help of your noble chief I am now improving rapidly. I thank Blackfoot for his interest in my case. I sincerely hope his prophecies may be fulfilled, as it has always been my desire to help humanity.

SARAH J. PAINTER.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

PROTAGORUS, (Thracian Philosopher.)

SIR:—The beginning of all human knowledge is from the moment that the intellect becomes clear in conscious existence. I wish to show at this point, that the religions of the present day are in reality traceable to the savage stage of humanity, having passed through different mutations in development, from what you term the beast to an intelligent consciousness of existence; and that during that period all religions have been founded. The dimly conscious reasoning powers, born away back in the infancy of man on this planet, during those terrible convulsions of nature going on around him, gave rise to the idea of a God to be feared. That, in the enlightened intelligence of the present age, men should fear for results over which they have no control is astonishing to me as a spirit. I can only account for this fear, as being the result of the influence of ignorant generations who have preceded them to spirit-life. I am set down as an atheistical philosopher. Thank God! that I was an Atheist, and opposed to the priestly flummies and foolishness of my day. I was in reality one of the principal materialistic authors of my time; and why was I so? Simply for the reason that I was disgusted with the religious chicanery of priests. I fled to the other extreme, and denied the existence of a life beyond the grave. But there is ever a still small voice that speaks to every materialist, which says: "Son—daughter—thou shalt not die. Thy strength of reason may support thee in the hour of thy departure, but Materialism leaves this inscription over thy grave, 'No hope.'" Such is my spirit experience after nearly twenty-three hundred years of spirit-life. If Materialism were true, man would be the greatest failure that was ever called into existence. No love; no aspiration; everything quenched by the darkness of the night of death. I say to myself, "Fool," for cherishing so cold a philosophy. Sleepers awake! there is an eternity from which none escape. The angel king of the spirit-life is the spirit who fears nothing, and whose individual actions while in the mortal life, can stand the searching psychometrization of every spirit they meet. There is one thing that redeems me as a spirit. I was a medium. The same law that governs the media of to-day governed me. It is expressed thus, "Like attracts like." If you sink into a cold, dull materialism, you will find plenty of spirits to supply you with that kind of food. This is the honest testimony of one Protagoras, a philosopher of Thrace, about B. C. 400. You may add; there is but one all-pervading spirit out of which everything exists, and all so-called Christs and Redeemers in the religious sense are a libel on the Infinite spirit and on man.

[We gather the following facts concerning Protagoras from the *Nouvelle Biographie Generale*.—Ed.]

"Protagoras, a Greek philosopher of the sect of Sophists, born at Abdera in Thrace. He lived, according to Diogenes Laertius, towards the 84th Olympiad, that is to say, towards B. C. 444. He was a disciple of Democritus, and only commenced at a late period to study philosophy, having before followed the profession of a public reader, or even, according to others, that of street porter. The first journey of Protagoras to Athens took place about the above date, because it was from that time that his reputation began. He found there many admirers among them Pericles, who, according to Plutarch, was seduced, as were many others, by the singularity of his doctrines and the charm of his eloquence. Protagoras set out from Athens to make himself known in the principal cities of Greece, and gathered renown and riches as he proceeded; because, according to Diogenes Laertius and Plato, he exacted of his auditors the price of one hundred *minas*. (The mine was worth about eighteen dollars.) He passed afterwards into Sicily, where he remained for some time, and from there into Italy, where he gave laws to the citizens of Thurium. Then he returned to Athens. It was at this epoch (about B. C. 424-420) that Plato connected him with his dialogues, which are entitled *Protagoras* or *The Sophists*. His new abode there was not of long duration. One day, in the house of Euripides, or according to others, in that of Megacles, or according to still others, in the Lyceum; he read, or caused to be read by his disciple, Archagoras, son of Theodotus, one of the works entitled *Peri ton me ontos*, or as Laertius wishes it, the first of his treatises, that on the gods; he was accused of impiety, condemned, and forced to quit Athens. His books were burned in the public square, after a herald had traversed the city, commanding all those who possessed copies to bear them there. Driven from Athens, Protagoras wished to go to Sicily; but the vessel that bore him was shipwrecked. Some authors, such as Diogenes of Laertius and Sextus-Empiricus, say that Protagoras died on the voyage. He had attained the age of seventy years. There remains nothing of the writings of Protagoras."

[It would seem that sectarian bigotry was as rife in the time of Protagoras, with the Pagan priesthood, more than five hundred years before the Christian religion had a communicant, as it has been ever since with the Christian priesthood. Protagoras comes back after twenty-three hundred years, and declares he was a Materialist, but that he has lived to see the utter folly of his philosophical convictions. Another pregnant admission is, that he was a medium, and attracted to himself spirits who used him to teach a cold and dull Materialism that was untrue. Materialists, heed the warning voice of this ancient teacher of the errors you are so blindly hugging to your souls.]—Ed.]

METHODIUS, (Bishop of Tyre.)

"My salutation to you shall be—'Let there be light.'"

"When here I held a controversy with our friend who communicated last week, (Porphyry), but there is a great difference between that which we actually said, and that which we are made to say by modern writers. Our controversy was not about Christianity, but was about, 'Whether or not the demi-gods or those who were said to have been born of Virgins, ever had any real existence, from the time of the Code of Menu until the time of Jesus Christ. Modern authors have robbed that controversy of all its true elements, and have interpolated instead that which never related to it. I lived at a time when all was commotion—when religious rivalry existed on all sides—when the truths of paganism were struggling against being strangled to death by Christianity. To tell

you the truth in regard to my life I was like the men of to-day. I was ready at any time to desert a falling cause, and to sustain one that would be to my individual advantage. Few men have had the courage in ancient or modern times to die martyrs to the truth. During my mortal life my teachings were a mixture of paganism and Christianity. In the controversy between Porphyry and myself, the point about which we differed was the trinity; for by no process of human reasoning could I arrive at the conclusion that a man or a god could be his own father, his own son, and the Holy Spirit, or some other individuality, at the same time. As a spirit I have found that the mathematics that govern in this life are exactly the same that govern in spirit. There are no variations in natural law. It culminates at that point where each object has fulfilled the design of its existence. The object of my existence was that I should have been guided by reason, but in that I lamentably failed while here on earth. Sir, if I had held firmly to reason all the train of evil and bloodshed that followed my death might have been avoided or at least lessened. This is a source of deepest regret to me as a spirit. As the speaker who preceded me remarked, there never was a time and never will be, when anything born of woman, has possessed or will possess any higher prerogatives as a redeemer of men than any other mortal. We are all placed upon one level, and can choose but one of two things—good or evil. There is no one who has had any experience in the mortal life, I care not how low they may be in the scale of intelligence, who does not know whether they are performing a good or evil action. Therefore, I would say it is absolute foolishness to look for any redemption, but the redeeming power of your own acts.

I believe this truth has been known in all ages, but there was this against its acceptance—it did not pay to honestly admit and teach it. But the time will come in the order of recompense when men will be forced to do right. It is to aid in bringing about that time that I am here to day. I want to advance—I want happiness as a spirit, and this is only to be accomplished by a full confession of the errors of my mortal life. This, sir, is from a man who was known as Methodius, bishop of Tyre, in the time of Porphyry, between whom and myself there was nothing to alienate us from each other. We discussed the metaphysical side of religion.

[Wild Cat, the Indian guide of the medium, described this spirit as being peculiarly dressed. He wore a dark robe reaching from the neck to the feet and on his head a white band ornamented with stars, from which ascended eight points, and that this cap had some pagan significance. We take the following account of Methodius from Smith's *Dictionary of Greek and Roman Biography*.—Ed.]

"Methodius, surnamed Patensis, and sometimes Eubulus or Eubulius, lived in the third and died in the beginning of the fourth century of our era. He held successively the sees of Olympus and Catara in Lycia and Tyrus, in Phoenicia. He was a Christian; and Suidas says that he died the death of a martyr at Chalcedon (one of the two Chalcedons in Syria), during the reign of Decius (A. D. 249-251) and Valerianus. However, the original text of Suidas may be, he was wrong in regard to the time assigned by him to the death of Methodius, for there seems to be no doubt that this divine was a contemporary of Porphyry, and perhaps outlived him; and if he, therefore, died during one of the later persecutions of the Christians, as is asserted, it might have been in 303, as Cave thinks, or in 311, according to Fabricius. Methodius was a man of great learning and exemplary piety, who enjoyed the general esteem of his contemporaries. He wrote several works. Of one of these works *De Angelica Virginitate et Castitate*, Photius says that the work had been adulterated, and contained especially several passages tending to Arianism, of which no trace is to be found in the later editions, so that his manuscript was decidedly different from those perused by Athanasius and Possidius."

[In view of the fact that the controversy between Methodius and Porphyry has not been permitted to come down to us, and the further fact that it is admitted by Photius, that the work of Methodius, entitled *Of Angelic Virginité and Castity*, contained passages tending to Arianism, which had been changed, or suppressed, there can be little doubt that the nature of the controversy between Methodius and Porphyry has been wholly misrepresented by Christian writers, who took good care that their bad faith should be concealed by destroying the arguments of both controversialists. Methodius admits that he took the side of Christianity and that he was a consecrated bishop of that sect. From the communication it would seem that Methodius was an Arian in the extremist sense of the term, and did not accept the doctrine of the trinity. It is, therefore, to be inferred that his dispute with Porphyry was not a sectarian one, but had relation to the various demi-gods or Virgin-produced men of all the various religions then existing. On this subject they seem to have differed, but to what extent will never be known until they return as spirits and disclose it. Christianity must have been in a very chaotic state, when a more than half pagan filled the position of a Christian bishop, as did Methodius. It was doubtless his great learning that enabled him to reach that high position. We ask Christians to consider the fact that Methodius, one of their early writers, returning as a spirit, declares that he knew, as men have always known, that the dogma of vicarious redemption from evil actions was false, but because the teaching of that fact was not profitable to those who claimed to teach, it was falsified, and redemption by the sacrifices of another taught as truth. Cease to teach and believe such utterly false and ruinous dogmas.]—Ed.]

PRUSIAS (King of Bithynia.)

What brought me here, or why I came here, is a mystery to me. I was one of those who in the mortal life was accustomed to be obeyed in everything without a word of dissent. While here on earth I was all powerful. As a spirit I have to be abject, and crawl, as it were, towards wisdom and truth. It is to contrast the mortal that I am here. I had no sense of justice, and in the absoluteness of my power I became what? What all men degenerate into, who are born, reared and die under the circumstances of my life here, to wit—a self-willed, proud tyrannical person. There were those beyond my dominions that were more powerful than I. A noble, good man, fled to me for protection, and I would have delivered him to his enemies for a bounty on his blood; but this bold spirit cheated me out of that bounty through that great avenger of the un-

cessful, namely, old King Death. I never had any happiness after the death of this man. I sank lower and lower in the scale of sensualism, and finally passed away to an awful reckoning—the lash of an avenging conscience. All the glowing heat of a Christian hell is as nothing compared to the recollections of an ill-spent mortal life. Ye great—ye rich and powerful—take warning from one who failed to fulfil what his reason dictated, and who has been scourged therefor for over two thousand years. [We asked him who he referred to as seeking his protection. He replied:] Hannibal. My name was Prusias, B. C. 170 to 183.

[We find the following regarding Prusias in the *Nouvelle Biographie Generale*.—Ed.]

"Prusias the First, king of Bithynia, born towards the middle of the third century before Christ, died about 183 to 179 B. C. He was the son of Zieles and grandson of Nicomedes the First, he ascended the throne about 228 B. C. In 220 B. C. he went with the Rhodians against the Byzantines from whom he wrested all their possessions in Asia, although they were supported by Attalus, king of Pergamus, and Achæus, who thought to render himself master of the whole of Asia Minor. In the meantime, at the command of the king of Galatia, he consented to conclude a peace with them which re-established things as they were before the war. In 216 B. C. he marched at the head of his army against the Galatians, who devastated Asia, and conquered them with great carnage. In 207 he placed a considerable fleet at the disposition of Philip, king of Macedon, whose sister he had espoused and who had declared war against the Romans. He rendered him a more important service by invading the territory of Attalus, king of Pergamus, who was obliged to abandon his expedition against the Greeks. Comprised in 205 in the peace concluded between the Romans and Philip, he remained neutral when the struggle recommenced in 200 B. C. But he finally decided on the representations of the Scipios, to conclude a treaty of alliance with Rome, without deeming himself obliged to intervene in the war which broke out a short time after between the king of Syria and the Romans. Later he attacked Eumenes, king of Pergamos, and confided the troops he sent against him to Hannibal, who had taken refuge at his court, and who gained some signal advantages over Eumenes. That service, however, did not prevent Prusias from giving the order to deliver Hannibal to the Romans, as the Consul Flaminius had expressed the desire to get into his power this irreconcilable enemy of the Roman government. In the latter years of his reign, Prusias besieged Heracleia, was wounded by a stone which lamed him for the remainder of his life, and gave him the surname of 'lame.' Of an enterprising and energetic character, Prusias led his kingdom to the highest degree of power and prosperity; his name, nevertheless, remains dishonored in history, because of the unworthy manner with which he acted in respect to Hannibal."

[Hannibal, to avoid falling into the hands of the Romans took his own life. What a lesson this for kings and princes! Here was a king who, according to the world's standard of success, was most fortunate in his career; yet, because he was guilty of one most dishonorable act, he died miserably and has lived ever since a most deplorable life as a spirit. It has been supposed that Prusias was governed by fear of the Roman power in agreeing to the surrender of Hannibal to the Romans; but he comes back and tells us that he was bribed by Roman bounty to do the dastardly deed. He never got the bribe, it would appear, because of Hannibal's self-destruction. History says nothing about the sensuality of his later years, which he confesses to, but it is, doubtless, as he states. It is a positive fact that neither the medium through whom those three communications came ever heard of the names of those men; and myself, to whom they were given, knew nothing of their history at the time. We are, therefore, forced to regard them, one and all, as genuine.]—Ed.]

MRS. EMMA V. GEORGE (Bloomington, Ind.)

GOOD DAY, SIR:—It is some three years since I passed to spirit life. I come back here to send information to a husband, son and daughter at a place called Bloomington, Indiana. I want to tell them this: that since I went out, or died as they call it, that I have not found that happiness I hoped to find through the Christian religion. It seems to me like this, "Wait, wait, wait!" Oh! the terrible monotony of this waiting; and the awful anxiety to know what my fate will be, is so exasperating and torturing to me that this heaven of the Christians is in reality a hell to my spirit. It is to burst these bonds that bind me that I am here to-day to ask advice of you as to what I shall do to clear myself from my present spirit condition, and I am told that you can help me. My name is Mrs. Emma V. George, Bloomington, Ind. [We advised this spirit to think less of gaining relief for her own spirit and more of gaining relief for all spirits who like herself were unhappy and miserable, and she would find the way opening at once to the light that would lead her upward and onward in spirit life. We impressed upon her attention the great missionary work she could perform among dark and unhappy spirits when once relieved herself and told her it was for her to desire to be useful in that way in order to find herself in a condition that she could do it. We would like to be informed regarding the earth life of that spirit.]—Ed.]

JOSIAH MELLON (Portland, Oregon.)

HALLOO, where is this? This isn't the Old Boy, I am sure! I'm here, and yet I ain't here! What the devil am I, anyhow? What are you writing there, old fellow? [We told him we were writing down what he said.] What do you want to do that for? [We told him with the view of publishing it.] I thought I was dead, but I am as alive as I ever was. But, this ain't me. [Looking at the slender form of the medium.] I've got hold of the matter. This is, what's that hard word, *melemy choelus*. You can't come that on me. It won't do. I can't stand that. My spirit has got into some other fellow. Good God! have I got to stay here, mate? Why this kind of body is not adapted to my use. I was a hunter, a lumberman, one of your rough devil-may-care men. My God! I'd wear this body out in two weeks. It won't do for me. I can't use it. I hope to God I'm not going to have to live in it. And yet I like this life, too. I was one of your rough out-and-outers. None of the doll-baby style for me. Well, I pegged out a short time ago—about eight months, at a place they call Portland, Oregon. I was 65 or 70—tough as whale-bone. [We asked him how he had been spending his time as a spirit? He replied:] You see, I have been looking after

Jesus. As I was going out I gripped on to that and it has been the worst hold I ever took. I was one of the first settlers in Oregon. My name was Josiah Mellon.

[We had quite a conversation with this spirit and enlisted him in missionary work in spirit life. He seemed delighted with our proposition and we greatly mistake if this rough, strong spirit does not prove a power to relieve the wretched victims of Christian delusion, on the other shore of the river of life. Some we know will deprecate our publishing this communication as given, but we do not feel that we would be acting in good faith with the spirit and our readers if we did otherwise. We give these communications in the order they come to us and leave them each to teach the lesson that bring it.—Ed.]

MRS. ELIZABETH GURNEY FRY.

SIR:—When in mortal life I was a medium, but this was unknown to me. The power that impelled me forward to work for humanity was from the spirit life. Oh! sir, when I see, in spirit life, the hundreds that I helped, through my individual efforts to better their condition, I would not exchange my spirit's happiness for anything upon this earth, or for ought I can see, for anything in the spirit life. To all who read this, I want to say: You need no record to take with you to spirit life but this, "I have done the best I could, individually, for every poor suffering soul that my mortal life has brought me in contact with." Sir, you will find on a perusal of my history (and I do not come here to say this in pride, but humility,) that none have done so much towards prison reform, with one exception, as myself, and that one was John Howard. Oh! Liberalist, or Spiritualist, or Christian, if you want to wear a conscience at perfect peace—if you want to be eternally happy as a spirit—the carrying out of humanitarian principles towards all your fellow creatures is a far better redeemer than any Jesus Christ; because the one will stay with you forever, but the other is but a chimera of your own brain. Redemption through the latter you will never realize. This assurance comes from one who tried to make her acts the passport to happiness. My name when here was Elizabeth Gurney Fry. I passed to spirit life about 1850-51, from Ransgate, England, and my remains were entombed at Barking Essex."

[Although many are acquainted with the history of Elizabeth Fry, a short sketch of her life is desirable. We glean the following facts from the *Encyclopedia Britannica*.—Ed.]

"Elizabeth Fry, or Gurney, an eminent philanthropist, and, after Howard, the chief promoter of prison reform in Europe, was born in Norwich on the 21st of May, 1780. Her father, John Gurney, a wealthy merchant and broker, represented an old family which for some generations had belonged to the Society of Friends; and her mother, Catharine Bell, was a great-granddaughter of Robert Barclay, the friend and companion of George Fox. It was in her 18th year that she became an earnest and enthusiastic but never a fanatical 'Friend.' In 1800 she became the wife of Joseph Fry, a London merchant, and had her home for some years in St. Mildred's court, City, and afterwards at Plashet House, Essex. Amid increasing family cares, she was unwearied in her attention to the poor and the neglected of her neighborhood; and in 1811 she was acknowledged by her co-religionists as a 'minister,' an honor and responsibility for which she was undoubtedly qualified, not only by vigor of intellect and warmth of heart, but also by an altogether unusual faculty of clear, fluent and persuasive speech. Although she had made several visits to Newgate prison as early as February, 1813, it was not until nearly four years afterwards that the great public work of her life may be said to have begun. In 1818 she, along with her brother, visiting the prisons in Scotland and the north of England. Through a visit to Ireland, which she made in 1827, she was led to direct her attention to other houses of detention besides prisons; and her observations resulted in many important improvements in the British hospital system, and in the treatment of the insane. In 1833 she visited France, and beside conferring with many of the leading prison officials, she personally visited most of the houses of detention in Paris, as well as in Rouen, Caen, and some other places. In the following year she obtained an official position to visit all the prisons in that country; and her tour, which extended from Boulogne and Abbeville to Toulon and Marseilles, resulted in a report which was presented to the minister of the interior and the prefect of police. Before returning to England she had Geneva, Zurich, Stuttgart and Frankfurt in her inspection. The Summer of 1840 found her travelling through Belgium, Holland and Prussia on the same mission; and in 1841 she also visited Copenhagen. In 1842, through failing health, Mrs. Fry was compelled to forego her plans for a still more widely extended activity, but had the satisfaction of hearing from almost every quarter of Europe, that the authorities were giving increased practical effect to her suggestion. In 1844 she was seized with a lingering illness, of which she died on the 12th of October, 1845. She was survived by a numerous family, the youngest of whom was born in 1822."

[We know not why the date of death was given as it was in the communication.]—Ed.]

AYERROES, (A Moorish Writer.)

SAY:—When here I heartily despised Christianity, and as a spirit I hate it. I consider in passing, despising to hate it, I am progressing. Some may think otherwise, but allow me to have my own opinion. All that Christianity has, to-day, in the way of enlightenment and civilization was stolen from my nation, the Arabians, through Moorish Spain. We Arabians, kept the fires burning on the altars of civil and scientific thought, when the Christians in their fanaticism extinguished it. So ignorant had they become that they had to go to Cordova, to learn from the despised Moor, how to write their own names; and yet, to-day, these Christians point out their advances in scientific thought as the result of Christianity. Christianity has ever been fanatical toward all minds that seek to think for themselves. In all ages where she has had the power she has crushed reason and investigation beneath the iron heel of a despotic belief. The light in the East which is claimed to have been Jesus Christ, has not even been so much as a torch to help Christianity to where it stands to-day. But, the true light of the East were the Moors of Cordova, who revived the sciences, and taught these Christians astronomy and mathematics. There is no Christian living to-day, that can refute what I have here set forth. I lived in the twelfth century. There never was a darker time in which

any one could live. Ignorance, passion, brutality were on the rampage on every hand, whilst the philosopher had to guard himself from these ignorant and brutal tyrants. To be found with a book in that day was destruction, for the priests accused you of witchcraft and you were burned at the stake. So you see, sir, I had little reason to love Christianity. In fact I had no love for any religion but that of reason and common sense. The religion of reason is one that makes your life here the judge of your future happiness—not forever, but for the time. With the hope that this may help some poor mortal out of a darkened spiritual condition into the light, I am glad to have been able to come here. I truly hope, sir, that you, like myself, may be able to survive the storms of disappointment, and that the truth will prevail. I lived about 1150 A. D. at Cordova, and travelled in Europe through Spain, France and Italy, as an astronomer and mathematician. My name was Averroes.

[We glean the following facts regarding Averroes from the *Encyclopædia Britannica*.]

"Averroes was born at Cordova, in 1126, and died at Morocco, in 1198. His early life was occupied in mastering the curriculum of theology, jurisprudence, mathematics, medicine and philosophy, under the approved teachers of the time. The years of his prime were a disastrous era for Mahometan Spain, where almost every city had its own petty king, whilst the Christian princess swept the land in constant inroads. Averroes who was versed in Malekite law, was made Kadi of Seville, 1169, and in similar appointments, the next twenty-five years of his life were passed. We find him at different periods in Seville, Cordova, and Morocco, probably following the court of Yusuf Almansur, who took pleasure in engaging him in discussions on the theories of philosophy, and their bearings on the faith of Islam. But science and free thought then, as now, in Islam depended almost solely on the tastes of the wealthy and the favour of the monarch. The ignorant fanaticism of the multitude, viewed speculative studies with deep dislike and distrust, and deemed any one a *Zendik* (infidel) who did not rest content with the natural science of the Koran. These smouldering hatreds burst into open flame about the year 1195. Whether as one story ran, he had failed in conversation and in his writings to pay the customary deference to the Emir, or a court intrigue had changed the policy of the moment, at any rate Averroes was accused of heretical opinions and pursuits, stripped of his honors and banished to a place near Cordova, where his actions were closely watched. At the same time efforts were made to stamp out all liberal culture in Andalusia, so far as it went beyond the little medicine, arithmetic and astronomy, required for practical life. He died shortly after."

[These historical facts, and even the name of Averroes, were unknown to the medium or myself, when that communication was given.—Ed.]

Mrs. Elsie Crindle Appreciated and Endorsed.

To the Editor of *Mind and Matter*:

Though personally a stranger, I trust you will pardon me for writing you a few lines, touching the qualifications and proposed movements of a prominent representative of a cause dear to us both. I refer to Mrs. Elsie Crindle, an excellent, cultured, truthful, retiring and withal, highly gifted with numerous phases of mediumship, particularly in that of materialization, who has matured arrangements for a professional visit to the Atlantic States, and expects to leave therefore, by rail, at an early day, making a brief stay at a few of the more populous points on the line of her transcontinental trip.

I enclose a short notice, in pencil, of her intended visit, for the columns of your paper and confidently trust that you will give that, or what would be preferable, something more to the point and better, from your ready and vigorous pen; and, further, that you will afford her such journalistic assistance, in the line of her specialty, as in your judgment, on acquaintance, her devotion to, and capacity to serve the cause of Spiritualism, may entitle her to receive at your hands.

Worthy and highly esteemed as is Mrs. Crindle, both personally and professionally, by numerous friends and admirers, it is my duty to inform you, painful though it be, that there are, in this city and vicinity, large numbers of well meaning people, including many excellent Spiritualists, who regard her materializing phenomena as the product of cunning and unscrupulous tricksters, nearly all of whom are innocent of any personal knowledge, either in regard to her methods of action or of the marvellous manifestations which flow from her mediumship, but passively allow their minds to be moulded by the floating "say so" of interested parties, or of the sensational scribbles of newspaper reporters.

Of Mrs. Crindle's wonderful mediumistic powers my judgment has been formed from personal experience, under various test conditions, both at private sittings and public seances, and I am thoroughly satisfied, after many and sometimes protracted investigations, that the human forms which appear, and other remarkable phenomena, were not the productions of artful manipulators, but the results of invisible, intelligent powers, operating under laws, at present unknown to the schools of material science. As evidence of Mrs. C.'s honesty in her professional practice, I will state in this connection that for the past few months most of her private sittings and public seances have been held in the parlors of strangers in halls and hotels, where the parties managing the same for tests had the control of the conditions necessary for defeating the secret manipulations of her co-conspirators, if any she had.

A few words in regard to one of the spiritual guides of Mrs. C., and I will dismiss the further consideration of her claims to the favorable consideration of Spiritualists in those sections of our common country, she is soon to visit. In many respects they—James Gruff and William Bird—of the last named I know but little, except from reports of others—are very remarkable characters, not only in the line of materialization, or rather physical manifestations, of a very convincing character, but also as intellectual and moral instructors. Her dark (and also day-light) seances are often exceedingly rich in pleasing and instructive variety—blending in admirable proportions, remarkable physical exhibitions, with instruction, mirth, music, and often with eloquent outbursts upon morals, art, science or philosophy, inspiring elevating. Now a hymn, or song, or a short, pointed and telling lecture, or each in rapid succession; then something pathetic or profoundly solemn, succeeded by something light, merry and joyous, supplemented by something like phosphorescent or electric flashings, floating forms

and musical accompaniments in great variety. Now, some stranger is quietly reminded in the solemn and impressive tones of Mr. Gruff—Mrs. C.'s materializing guide—of something that occurred years or decades of years since, and if the statement be denied by the person, statement after statement follows in quick succession, resulting generally by an acknowledgment or retreat of the astonished visitor. Another auditor may listen, in wondering bewilderment, to the reading of a transcript of a letter or other paper, which is secretly stowed away in the side-pocket of his coat. It may not be out of place in this connection to say that I have written this, not only on my own motion, but also at the suggestion of Mrs. E. S. Sleeper, Col. and Mrs. L. B. Hopkins, and many other well known and influential Spiritualists in this city.

This gossip scribble is by no means intended for publication, but rather to afford you some idea of the general character, mediumistic capacity and professional status of Mrs. Crindle, in these whereabouts, in the earnest hope that the columns of *MIND AND MATTER* may offer her words of encouragement, and thereby increase her facilities for doing good, both to herself and the good cause she represents.

Hastily and fraternally yours,

JNO. A. COLLINS.

[We do not feel that we could improve upon what friend Collins has said in behalf of Mrs. Crindle and her wonderful mediumship. Those who fail to avail themselves of any opportunity they may have to witness the remarkable spirit manifestations which occur of Mrs. Crindle's seances will make a mistake. We are not advised of Mrs. Crindle's whereabouts at present, but will heartily welcome her to Philadelphia which we hope she may reach soon.—Ed.]

Liberal Offer of J. Wm. Van Namee, M. D., to the Sick.

MADISON, Conn., Oct. 30, 1880.

To the Editor of *Mind and Matter*:

I am located in this quiet place, for a time at least, ready to answer calls to lecture anywhere where work for the cause is needed. This will be my postoffice address, and from here I can go where my services are needed. I will also make a proposition to those unable to pay full price, to hold good for the next thirty days, I will examine by lock of hair for disease, or psychometrical advice, for fifty cents—full name and age to be stated. Will answer six questions for same and send magnified remedies at cost of materials. My guides are anxious to do all they can through me in the way of missionary work. Hoping to hear from friends in this and other States in regard to lectures. I am yours for the cause.

J. Wm. VAN NAMEE, M. D.

Who is in Want of a Good Speaker?

GRAND FORKES, Dakota, Sept. 10, 1880.

DEAR SIR:—I would like you to call the attention of your readers to the fact that we have residing here a real good medium, a trance speaker, Mrs. M. C. Lawson, of England, late of Canada. Mrs. Lawson is open for engagements as trance speaker and test medium, and I am certain, should the Spiritualists give her a trial, that they will be greatly repaid. I and my friends have had the pleasure of hearing her lecture often, and therefore can recommend her to the friends in want of a speaker. Mrs. Lawson's address is Box 289, Grand Forks, Dakota. By inserting the above you will greatly oblige yours in the cause.

J. L. L. CHATNEY.

Home for Worn Out Mediums.

We, the undersigned, pledge ourselves to give the amount set opposite our names, towards founding a Home for worn out mediums, when said amount pledged shall reach the sum of five thousand dollars.

Joseph Kinsey, Cincinnati, Ohio.....	\$ 1 00
J. B. Campbell, M. D. V. D., Cincinnati, Ohio.....	1 00
James A. Bliss, Philadelphia, Pa.....	1 00
Phoebe Cross, New Lenox, Ill.....	1 00
Mr. N. W. Brown, Nederland, Colo.....	1 00
Mrs. N. W. Brown.....	1 00
Mrs. Mary E. Williams, Nederland, Colo.....	1 00
Thomas Atkinson, Oxford, Ind. (Paid).....	1 00
R. L. Fetherolf, Tamaqua, Pa.....	1 00
R. L. Fetherolf, offer of professional services.....	50 00
Mrs. Williams, Cincinnati, Ohio.....	1 00
Miss Jennie Williams, Cincinnati, Ohio.....	1 00
Mr. R. C. Kerr, Augusta, Ga.....	1 00
Mrs. R. C. Kerr.....	1 00
Miss M. P. Shelhamer, Boston, Mass.....	1 00
Robert Anderson.....	1 00
John Winterburn, Cincinnati, Ohio.....	1 00
A. V. Goodin, Cave Springs, Mo.....	1 00
Benefit Materializing Seance, given by Mr. and Mrs. Jas. A. Bliss, Sunday Evening, Oct. 17th, (Paid).....	10 25
Thomas Atkinson, Oxford, Ind., (Paid).....	1 00
C. B. Peckham, New York, N. Y., (Paid).....	1 00
Mrs. A. G. W. Carter, Cincinnati, Ohio.....	1 00
Dr. W. W. Camp, Tareto, Texas (Paid).....	2 00
A. G. C., Cincinnati, Ohio (Paid).....	1 00
George Rall.....	1 00
Annie C. Rall.....	1 00
K. L. e's offering.....	1 00
Spirit Mary's offering, Cincinnati, Ohio (Paid).....	1 00

Mrs. Crindle in Chicago.

CHICAGO, Oct. 30th, 1880.

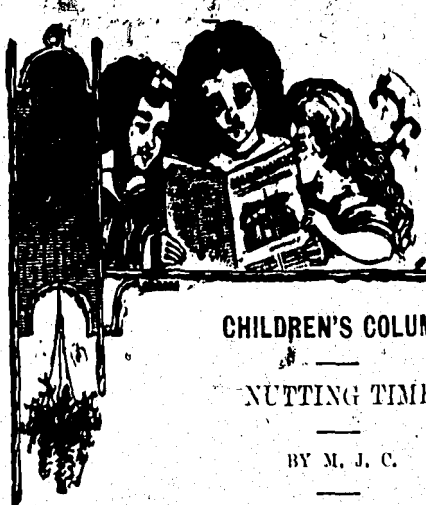
BRO. ROBERTS—Dear Sir:—Mrs. Elsie Crindle, the medium that can convince the most sceptical, has been in Chicago one week. Her seances are crowded nightly. She gives a private seance to thirty people in my neighborhood Monday evening, Nov. 1st, at my residence. This is the medium that Bundy would not insert an advertisement for till his lordship had tested her mediumship. An advertisement in his paper here in Chicago would reach but a few people. Your paper comes to the door regularly every Monday. It is read and re-read and passed around and read till the paper is almost worn out. May the angel world prolong your life to battle for our poor mediums.

Yours for truth,

A. BICKNELL COMAN.

Mrs. J. Randall, Newark, N. J., renewing subscription, writes: "May God ever bless your efforts for the truth."

A. T. Hudson, M. D., Stockton, Cal., forwarding club of new subscribers, writes: "The more I read your paper the better it appears. The calm sedate words and later experiences given by the ancient dwellers of earth through Alfred James are very interesting and of much value. The *Banner of Light and Voice of Angels* are excellent papers, but they cannot do your work; your bold, critical, yet fair dissection of the opponents of good mediums show that you are master of the situation. May you never lack the strength and the tools to work with."



CHILDREN'S COLUMN.

NUTTING TIME.

BY M. J. C.

Old Jack Frost once more has come,
With his magic fingers,
To change the leaves to gaudy hues,
And southward drive the singers.
The nuts are ripe and dropping now,
Hasten, lads and lasses,
With your baskets and your pails,
For time quickly passes.

Ah, they're out! A merry throng,
Full of mirth and gladness;
Loud and clear their voices ring,
Free from care and sadness.
See a flaming sunnyside bush
Claims their whole attention,
And ecstatic terms they use—
Extravagant to mention.

Now a pair of prying eyes
Have found within the bushes
What was once the house and home
Of a brood of thrushes;
Hear them bending o'er it now—
Heads of brown and jetty;
Could you build one, Tom, or Hal—
Could you Kate, or Betty?

Next, a squirrel rushes by,
After him they scramble;
Clothes are torn, and fingers scratched
By the brush and bramble.
In their chase, a romping stream
Bids them stop a minute.
Far too wide it is to leap,
So brown feet are in it.

Safely o'er, the trees are reached;
Now all hands are busy;
Showers of nuts the lads and down,
From their heights so dizzy.
Laugh, and jest, and merry song,
Keep the wild woods ringing,
Echoes catch the joyous strain,
And repeat the singing.

Seated on this mossy rock,
I find myself repeating:
"Laugh and sing, oh, happy youth,
Now, for time is fleeting."

Mamie's Secret.

BY ADDIE BELMONT.

"My son, it is not possible; we are too poor. Your father can hardly support us now, and the extra expense of sending you to school this Winter cannot be borne. You have neither books nor clothes," and the poor mother laid her head upon the table.

The great tears rolled down her face, for she loved her bright, winsome lad, and knew how much his mind was set upon going to school, and her heart ached for him.

The boy crept softly to his mother, and throwing his arms around her neck, said:

"Never mind, little woman! don't feel bad. I'll stand it this Winter and next Summer without school. I can study by myself, help father with his work, chirk you up a bit, and torment Mamie and the cat for a while longer. But I will not give up my books and my dreams of an education. There's a long way between thirteen and twenty-five," and the brave little fellow kissed his mother, and grasping his hat fairly ran out-of-doors. "Charlie, C-h-a-r-l-i-e! I say, C-h-a-r-l-i-e, you needn't try to hide; I saw you come this way," and a young girl of ten or eleven summers peered cautiously up into the branches of a huge elm tree.

"Well, I'm up here; what do you want?" and the voice had tears in it.

"Oh, Charlie, I knew that you would come out here and have a good cry, but it's no good; for I've tried it, and it never helped me a bit!"

"Who said I was crying? You're a little goose, and I'd just like to have you go away and let a fellow alone."

"Oh, I s'pose so, but I'm coming up there," and in an instant Mamie Walters was perched beside her brother.

"Well, what do you want?" demanded Master Charlie; for very much like some other boys he wasn't always polite to his sister; and just now he was fighting a great grief and wanted to be alone. "Now, Charlie," and a pair of arms wound round his neck until he was in danger of strangling, and two blue eyes as full of tears as his own looked straight into his face.

"You needn't be cross. I've got a secret," and the little girl nodded her curly head.

"A secret?" said her brother; "well, you won't keep it long, that's certain?"

"Yes, I will—part of it, anyway—but I'm going to tell you a little bit of it just to comfort you," and she put her lips close to Charlie's ear and whispered something which nearly caused the young man to lose his balance and fall from the tree.

"What do you mean, Mamie? You send me to school! you get money enough to buy books and clothes for me! Why, Mamie, I can't do that myself, and I'm a boy!"

"Don't care if you're ten boys. I can do it and I will—now you see!" and the little maiden shut her lips tightly, and in spite of the most artful coaxing and teasing by Master Charlie, kept them shut.

That very afternoon a tiny figure dressed in a pink gingham dress and crowned with a green and white checked sunbonnet, knocked timidly at the door of Farmer Wilson's great house.

Now, the rich old farmer happened to open the door himself, and seeing the odd little creature standing on the steps, with a pair of wonderful blue eyes raised in frightened awe to his face, he said kindly:

"Well, little lady, what can I do for you?"

"If you please, Sir, I want to work in your wheat field."

"You want to work in my fields?" said the farmer; "and what would you expect to do there?"

"Earn some money to send Charlie to school," came the answer low but distinct.

"Bless my soul, if you're not the queerest little piece! But come in here till I talk with you," and the old gentleman led her into the great sitting-room, where he sat down in his easy chair and took the little girl up on his lap.

Then Mamie—for it was she—told the farmer how Charlie wanted to be a great man, but her papa couldn't send him to school, and he felt bad

and her mamma cried; then, hesitatingly she added that if the farmer would only give her the wheat that was left on the ground in his fields, she could pick it up, tie it in bundles and sell it.

Before she had finished her story, her eyes were sparkling with excitement, and Farmer Wilson's sparkled with tears, but he only exclaimed,

"Bless my heart! Bless my soul!" several times.

"Child," said the farmer, after a pause, "I have not any little son nor daughter, but I've lots of money and I'm afraid I've been a selfish old miser, for, till this minute I never thought to give any boy or girl a single cent to go to school with, nor for anything else. But now I will go and talk with your papa, and see what can be done for this wonderful brother."

Mamie was quite shocked at this proposal, and told Mr. Wilson that it was a secret all her own, and if she couldn't earn the money for Charlie, he would have to stay at home, for they couldn't accept anything they did not earn themselves.

The old farmer was very much amused at this idea and said,

"Well, well, I'll take you into the field and show you what grain you can have, and then I'll buy all that you bring me. Will that be fair?"

"Yes, Sir; that's the way little boys and girls did in a book I read, and they made lots of money."

Farmer Wilson took Mamie into his wheat-field and left her; and all that afternoon the little girl worked diligently. That night this same little girl took a large bundle of wheat, and with bare feet and laughing face started for the great house; but when she reached the large porch, who was there talking to Farmer Wilson but her own papa! She dropped her bundle in confusion, but her father called to her and said,

"Daughter, come here, and thank Farmer Wilson for me, for I can't. He has given me a place on his farm; and now you and Charlie can both go to school, and the dear mother can take a rest," and the strong man put his head in his hands and cried softly for joy, for his life had been one of hard toil.

"Well, well," said the rich old farmer, hastily brushing away a tear, "cheer up, cheer up, my man! there's many a long and happy day in store for you yet, please God," and they all went in to supper.

One week from that day Farmer Wilson called to see Mamie, and putting a paper in her hand, said:

"Here's the pay for that bundle of wheat," and then he drove away.

The paper proved to be a deed to a fine farm, where the family lived happily many years.

Charlie's ambition was gratified; he grew to be a great and noble man; and dear, unselfish little Mamie in time became an authoress whose pleasant stories in prose and verse are read and re-read by happy children in almost every home throughout the land.

Another Confirmation of the Valuable Mediumship of Alfred James.

GLENS FALLS, N. Y., Oct. 21, M. S., 33.

To the Editor of *Mind and Matter*:

While in the country last week, up among the Green Mountains of Vermont, revelling in the delightful scenery, and refreshing my wasted energies with the invigorating breezes, and where the crimson and golden leaves were rapidly falling from the billowy forests, reminding us daily of the near approach of winter, I for the first time read the last numbers of your valuable paper, and noticed in that of September 25th, a message from Electra F. Powell, Fort Edward, N. Y.

On my way here yesterday I stopped at that place and inquired into its truthfulness. I learned from a cousin of hers, a Methodist lady, that Electra (not Electra) Flack Powell, wife of Wm. Powell, passed away from that place about three years ago; that she was a Methodist, and had a son by the name of Walter Powell, who also passed to a higher life, and was, when living, a Presbyterian minister, and preached somewhere in Pennsylvania, she thought in Lancaster, but was not sure. The husband, William Powell, is still living at Fort Edward, an old man.

Yours fraternally,

JAY CHAAPEL.

Special Notice from "Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in *MIND AND MATTER*, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail, 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,

No. 2, Rear of 1229 Vine St., Philada., Pa.

Is it not evident that Miss Leys never conceived those utterances? Would Miss Leys have any knowledge whatever about the intention of those personating spirits, as to their coming again and again? What incredulous world is meant? Those who do not believe in Spiritualism? Or those who do not believe in their good faith in coming? They will have to make much better attempts to save their parts, before any good can come out of such a travesty of even sanctified error, as they have engaged in the past. But what a warning the give to Bro. Miller, if he is wise enough to heed it, when these deceivers of poor obsessed Jenn Leys tell him, he, Bro. M., brings new power to carry on their infernal opposition to truth, and the wronging of all whom they victimize by their spirit deception. But what do these spirit frauds mean when they call the *Psychic Circular*, a "matchless journal?" If Bro. Miller is green enough to swallow that bait he is a "gossamer sure." These untruthful spirits seem to think Bro. Miller as gullible as Miss Leys. For remember that interview of old, Bro. M., and muster resolution enough to say, "Get thee behind me Satan." If he will do this we venture to say that the "Biblical spirits that have appeared at Ter Haute" and who have addressed him through Miss Leys, will neither ask "God to bless him nor ask God to multiply his influence one fold, much less a thousand fold." If there is not some of the tallest cursing done about that time, the priestly deceivers have forgotten their old earthly vocation. If you want to know what a priest can do in the cursing line all you have to do is let him know that he cannot deceive or mislead.

you. Try it Bro. Miller just once, and if you don't find it so, don't believe us the next time. Don't for a moment suppose that Miss Leys is the author of any of that nonsense. Why should Miss Leys believe that we will ever be a "follower of Christ?" She never penned that as her own thought we are sure. It is the common expression of Catholics to dissenters and was influenced by a Catholic spirit. But imagine if you can that Miss Leys could have written:

"Were I removed a million spheres below him [Christ] my soul would render homage to him as earth's chiefest son, 'the one altogether lovely.'"

That is the talk of an obsessing spirit who cared nothing for the good name nor fame of Miss Leys. It is the language of one who had no control of the pen she held. "Earth's chiefest son!" In what sense, pray, ye foul and evil spirits! Release your hold upon that deluded and possessed medium, or prepare to meet a hell of remorse for your vile acts, such as no language can depict. The sin of which you are guilty is the unpardonable sin, for you sin with light and knowledge. Depart from her and go unto your own place, ye spawn of evil, both on earth and in spirit life, and there remain until you have duly repented and suffered for the wrongs you have done to her and humanity by your control of her. Ye spirit friends of mediums, we pray you that you will concentrate your influence to break the power of those priestly influences over our sister medium. Pour upon her your powerful influence and give her strength and courage to come forth from her prison house. Readers, join with us in this prayer, and even yet it may not be too late to save her to the cause of Spiritualism. We are done. This has been a sad, but imperative duty to us. Our only regret is that it has not been better performed.

OUR POSITION IN ACCORD WITH WORKING SPIRITS.

Those who have followed our course, will remember that, as a defensive and protective measure to mediums, we have continued to advise them and their spirit guides to have the manifestations of spirit presence among mortals to take place, only under such conditions that no reasonable person would question their genuineness. We did this supposing that the mediums who gave their seances under those circumstances, would at least be exempt from the suspicions and misrepresentations of those who, both inside and outside of Spiritualism, have sought every possible opportunity to wrong and persecute them. We have watched patiently and attentively the efficacy of our defensive policy only in the end to be convinced that no concession to personal or popular prejudice has availed anything to shield assailed mediums. We are satisfied that in every case where conditions are imposed upon the working spirits such as the enemies of truth would recognize as justifying the integrity of the mediums, that the manifestations are hindered, and the result by far less convincing to honest and unprejudiced investigators than if no such obstruction was permitted. These considerations became weightier and weightier with us, until, three weeks since, we declared unequivocally our opposition to any more testing of mediums and our purpose to leave everything to the controlling spirits without let or hindrance on the part of investigators or mediums.

When the brutal attempt was made in England to discredit Mrs. Esperance by a pretended Spiritualist, and a professed friend of Mrs. E., who has never had the manliness or honesty to write over his own name, we felt that the time had come for a change of policy. Mrs. Esperance was thus assailed by a rejected suitor who, in disregard of the fact that she was sitting under the most absolutely best conditions, sought in a mean spirit of jealous spite, to injure her by a tissue of misrepresentations which no person would for a moment have credited, but for his spiritual professions and his hypocritically pretended friendship for the medium. No one seems to have given the least weight and attention to the fact that the cabinet in which Mrs. Esperance sat rendered it physically impossible for her to have personated the spirit form that was grabbed at her seance, and shows that those who are the greatest sticklers for tests, are those who value them the least as vindicating the medium who submits to them.

For weeks Mr. Bliss had been contemplating the use of a cabinet at the seances of himself and Mrs. Bliss, of similar construction to that used by Mrs. Esperance, and supposed he had our cordial approbation. He was therefore greatly surprised at our protest against any more testing of mediums. It is needless to say that Mr. Bliss' band of guides have been in closest rapport with ourself and our own immediate spirit guides, in our battle for truth, the whole truth, and nothing but the truth. On Friday morning, one week ago, Mr. Bliss was compelled to leave his desk and sit for us. He was entranced and controlled to deliver the following communication which we were requested to take down and publish. The controlling spirit was Capt. William T. Hodges, the chief of the spirit band, who are the guides of Mr. and Mrs. Bliss. He said:

"We have promised you at various times very strange things, and if you had not had the implicit faith you have manifested in our ability to fulfil our promises, you would have doubted that it was possible for us to do the work we have done and still intend to do. It gives us great pleasure when we look back over your past career as a spiritual investigator and as the editor of a spir-

itual journal. It gives us great pleasure to think that there have been times when you could rely upon our promises when they were made in very dark hours. You are about to realize the fulfilment of every one of those promises that we have made to you.

"Through your earnest and persistent efforts in the past we have been able to break down the Jesuit power in spirit life. We have crippled them in such a manner that they are withdrawing from their earth condition being unable to remain there in the higher light that is coming through the mediums to poor suffering creed-bound humanity. Now that that power has been broken and its devotees scattered dismayed before the glorious sun of truth, nothing remains for us to do but to build the Spiritual Temple in peace.

"Long and bitter has been the conflict. We care not who disbelieves our statement, it has been a conflict; and that conflict has been manifested in earth life simply as the reflection of the psychological battle between error and truth in the spirit life. The conflict is over in one direction and peace will reign in our surroundings.

"General, we have promised you that before the current year of MIND AND MATTER is closed that our power should be manifested in your midst greater than ever. We are drawing from all parts of your land mediums to your city that we may be enabled to bring about conditions that we may give our long promised manifestations in the bright sunlight. We do not say that this will be done immediately, but we do say that conditions shall be made so perfect while these mediums are present with you, as to develop that phase of mediumship.

"It gives me pleasure, General, to note the extreme sensitiveness of your impressionable organism and to say to you that it has been a surprise to us, as a band of spirits, that you could receive impressions from us, so foreign to your own habits of thought, from our side of life. I refer particularly at this time to your stand upon the point of test conditions. I gave you that impression and you received it instantaneously. My reason for giving you that impression was this: I regarded it necessary as an extreme war measure that test conditions should be abolished in the same manner that Abraham Lincoln issued his proclamation against African slavery in the United States. Test conditions for spirit manifestations can be of great benefit if they are properly appreciated by investigators. On the other hand they can be made the instruments of torture, sometimes influencing the mediums perniciously, and sometimes injuring the mental more than the physical nature of the mediums. I, as you are well aware, have favored test conditions in the past—have sought to influence these mediums to adopt them—and have urged you to use your influence to that end; but I found, sir, that the mediums have not received credit for the test conditions they have submitted to, and that is the reason why I come as the representative of our band of spirits to issue this our protest against them. As an extreme war measure we would recommend that in future all mediums who have been tested and tried, and found faithful and true, should rise up in all their manhood and womanhood and unite in a protest against any further encroachment on their rights and liberties. Test conditions, as proposed by mortals, out of the way, then nothing will impede our onward march; and the more confiding the faith in our efforts to give truth to mortals, the more perfect future manifestations will be.

"For thirty-three years and more, the spirits have returned to earth life, giving, in every possible way, evidence of their presence among mortals. The mass of evidence that we have brought to inquiring mortals should be enough to sink out of sight honest skeptical doubt. All this time, spirits, in the performance of their labor, have permitted their mediums to be bound with ropes and chains—they have permitted them to be confined like criminals—they have permitted them to be slandered and misrepresented—they have permitted them to become the by-word and reproach of their fellow men—they have permitted them to bear this reproach until the bullet has forced them to join us in the spirit life—they have permitted one of our brightest lights to be injured in the physical form, so that she is wracked with pain, and her spirit longs to be free to join us—all this they have permitted, and now the question may be properly asked why have they done this? We answer that question—that they might let the sun-light of truth shine upon the darkest portions of humanity—that they might bring influences to bear upon dishonest men, and compel them to acknowledge the truth. Have they succeeded? In isolated instances a answer, yes. In the majority of cases, they as spirits, have only met with misrepresentation and falsehood in their efforts to illumine their darkened minds. You will therefore understand why we regard the abolition of test conditions as a necessary extreme war measure. Now, at this time we feel it proper and right, to call upon our mediums to endorse our action as spirits who seek to control them, in the position we have taken. And further we call upon every person who loves this truth, to sustain the mediums in taking this important step. Will you do it friends?"

WILLIAM T. HODGES.

We regard this communication as of the highest moment, in as much as it is from a spirit who never yet deceived us, although a continued counselor of ourself for more than three years. To know that we have the approbation of the spirit band, for whom Capt. Hodges spoke, is, to us, most gratifying and assuring. It is even more gratifying to have the assurance that we have by our co-operation with those spirit friends, enabled them to throw such a flood of light upon the Jesuit power in spirit life, that they were enabled to break down that power, and to compel them to withdraw from the scenes of their past operations. It would seem that the power of darkness which remains to be overcome, is no longer the supermundane opposition to Spiritualism, but the mundane, and to this plane of the conflict will the tide of battle descend. No longer having to cope with the Jesuit power in spirit life, the spirits of light will lend all their power to push on the conflict against error here below. The promise that before the opening of December next, manifestations will take place in our midst greater than was ever before attained, we have every confidence will be fulfilled. The concentration of mediumistic power

in this city is already markedly manifest, and the results are astonishing.

Capt. Hodges allusion to the sensitiveness of our impressionable organism is doubtless entirely correct, although we ourselves are wholly unconscious of receiving outward impressions, in relation to our personal and editorial actions. His comparison of the spirit conflict, with the conflict for the preservation of the Union, is most significant and pertinent. The cases in general and in detail are strikingly analogous. The battle for Spiritualism has been, as Capt. Hodges said, carried on, as was the war for the Union, with mistaken judgment as to results, and at a fearful sacrifice of the most precious resources of force and power. The emancipation proclamation of Abraham Lincoln sounded the death knell of human chattel slavery, and freedom was secured to all men who live under the protection of the American flag. That step of Mr. Lincoln was taken as an extreme war measure, necessary to save the Union and establish universal liberty.

A similar crisis has been reached in the great spiritual struggle to establish truth and overthrow error among men. Heretofore that struggle has been carried on with truth's mightiest weapons disabled and but little more than useless in the fight. That time is passed, we truly believe, and henceforth none but perfect weapons will be in order. The armories of spirit activity are all in motion, and but a short time will elapse before the mediums will be so perfectly equipped by spirit power that no skepticism can withstand the fusillade of facts that will be poured upon it. Mediums, remember that the Washingtons, Jacksons and Lincolns of spirit life have the movement in charge, in which you are enlisted, and they have issued their proclamation of emancipation, for the enfranchisement of every human soul. As an extreme war measure they call upon you to rally around the standard they have entrusted to you, on which is inscribed "No more testing of mediums by mortals—we, the spirit controls, take it upon ourselves to answer for what we do through them." Mediums, you who have borne the brunt of the battle in the past, and who are tried and faithful veterans in the mightiest contest that was ever carried on for truth, declare your independence of mortal dictation and entrust all to your spirit guides. When you unite on that ground no power on earth will avail to harm you or impede the work you have in hand. With Capt. Hodges, we ask: "Will you do it, friends?"

THE PUBLIC ACCUSER OF MRS. ESPERANCE, "RESURGAM" AND COL. BUNDY, HIS ENDORSER.

It will be remembered that we, several weeks since, published the statement of "Resurgam," the accuser of the celebrated English medium, Mrs. Esperance, and with it the statements of Mr. W. Armstrong and Mrs. Esperance in relation to the same affair. From those statements we drew certain inferences most unfavorable to "Resurgam." We were not surprised to find in the *Herald of Progress* (New Castle on Tyne, England) a statement of Mrs. Grace Fidler, who was present and saw and heard all that took place. From this lady's statement it appears there was even less truth, than we supposed, in "Resurgam's" statement, generally untruthful as it was upon its face. Mrs. Fidler says that Mrs. Esperance, at the time of the assault of the conspirators, did not wear boots, but slippers or low shoes, as was her usual habit, on account of an injured foot that did not admit of her wearing boots. This would show that "Resurgam" did not make that careful examination of the cabinet which he falsely pretended.

So far from "Resurgam" being a friend of Mrs. Esperance, as he falsely and hypocritically alleged, it is evident that both he and his son were present co-operating with the brute Warne in grabbing the form of the spirit "Yolanda," and having lied upon that point, he is not entitled to any credit in anything he may say to the prejudice of Mrs. Esperance.

"Resurgam" described the dress he alleges he found in the cabinet as Mrs. Esperance's usual seance dress. This, Mrs. Fidler says, was not the fact, and she is supported by the statement of Mr. Armstrong, who both say she wore a very thick brown cloth dress heavily trimmed with velvet, while her usual seance dress was black and of thin material. This additional fact shows that "Resurgam" did not examine the cabinet as he says he did, or lied about what he saw there. In either case he is an untruthful man and entitled to no credit in this matter.

Mrs. Fidler says the gentleman who sat next to her grasped "Yolanda," to rescue her from Warne, and all the time until released he protected her. This gentleman was asked to say positively whether it was the medium [he had protected] to which he replied: "If I were put upon my oath, and my life depended upon my word, I could not say other than that it was 'Yolanda,' and I defy any one to say anything else." It is not pretended that "Resurgam" or Warne, or anybody else in that circle dared to make an issue of veracity with the gentleman to whom Mrs. Fidler refers. It is therefore natural to infer that every one present agreed with him, not excepting the brute Warne.

One of the statements of "Resurgam" was, as quoted in our reply to the *R.-P. Journal*, that Mrs. Esperance, after Mr. Armstrong bore the

grabbed spirit form to the cabinet conversed with those who were about her. Mrs. Esperance, in her letter to the *Medium and Daybreak*, said she was not conscious when that alleged conversation was had. Here was an issue of veracity between her and her accuser. On this point Mrs. Fidler says:

"I was standing partly in the cabinet and speaking to Mr. Warne, and using even stronger language than 'Resurgam' puts into the mouth of Mrs. Esperance. It is a fact, and I most solemnly declare that Mrs. Esperance did not speak to Mr. Warne. Standing within a foot of her, I used the words attributed to her, when at last she was, no doubt, too ill to speak as he makes it appear in a low tone, she said, 'Do not speak to the man, Grace, I know who he is, it is Mr. —, I forget his name, from the Felling.' No other words were used by her, so that in this respect his testimony is as false as the rest of his fabrication."

Now, Col. John C. Bundy quoted this false representation of "Resurgam's" in order to have an excuse for charging Mrs. Esperance with brazen effrontery. We venture to say, that he will not have the decent manliness to publish a retraction of this wrong to Mrs. Esperance.

But Mrs. Fidler leaves not a shadow of ground for questioning the integrity of Mrs. Esperance, or the spirit reality of "Yolanda," at that seance. She says:

"That Mrs. Esperance was in the cabinet when 'Yolanda' was seized I am as certain of as I am certain of my own existence. I know her voice, and I know that scream came from her in the cabinet when the clutch was made."

"From another fact I am certain of this. When Mr. Armstrong bore in 'Yolanda,' I entered immediately after him and laid my hands on the medium, and I found she was dressed just as she had gone into the cabinet. It was utterly impossible for the medium and the form to be one and the same, because in one or two seconds she could not have clothed herself so perfectly, as was found to be the case, on undressing her when we got home. Her cuffs and bracelets were on her wrists, and her toilet, even to the minutest details, was as it ought to be."

Until that testimony of Mrs. Fidler is reasonably impeached there is not a shadow of a case to the prejudice of Mrs. Esperance. The whole fabrication of "Resurgam" is annihilated by the testimony of Mr. Armstrong and Mrs. Fidler, as we had every reason to believe, would be the case, whenever the full state of the facts were made known. It was this vile, untruthful and accursed outrage that Col. Bundy endorsed and used to injure a medium to whose prejudice he knew not one single fact; and yet there are men and women who call themselves Spiritualists, and who claim to be the only proper representatives of all that is pure, honest and truthful in Spiritualism, who will endorse those lying slanders of as faithful and distinguished a medium as can be found.

What right have such people to call themselves Spiritualists, and what right has Col. Bundy to pretend that his blood-bought journal is an advocate of Spiritualism? None whatever, that we can see. Ye, who encourage Col. Bundy in his persistent efforts to suppress Spiritualism, dare you call upon him to publish the facts as presented by Mr. Armstrong and Mrs. Fidler. We know you dare not, for you would thereby publish your own shame.

Now what does this assault on Mrs. Esperance mean? Let us see. Who is "Resurgam?" Mrs. Fidler introduces him to us as follows:

"I may mention that up to the end of June he made no notes of seances, but obtained the same a day or so afterwards, because his eyesight was not good enough to make them himself. These notes he colored and exaggerated to our intense annoyance, and the last that had been made, which he frequently begged for, were not, for the reasons stated, given to him, whereupon 'Resurgam' wrote a report from memory which was more objectionable than his previous ones."

What motive had "Resurgam" in "coloring and exaggerating" the occurrences at Mrs. Esperance's seances? If to deceive the public he was a deceiver and liar; if in the end, to injure Mrs. Esperance and Spiritualism, he is in addition a dishonest knave and scoundrel. When we read those colored and exaggerated statements of "Resurgam" in the columns of the *Medium and Daybreak*, where they appeared from week to week, we could not but recall the similar enthusiastic public statements of Robert Dale Owen and Dr. Henry T. Child, and we more than once remarked to friends that Mrs. Esperance would fare no better at the hands of such "simon pure" Spiritualists. We strongly incline to think that "Resurgam," like Dr. Child, is really the medium he publicly claims to be, and that he is just as much under the influence of iniquitous spirits, as it is very clear now that Dr. Child and Mr. Owen were. His responsibility, however, is not a whit the less, when, yielding to those influences, he allows himself to be used against that which he must know is the truth. If "Resurgam" is not the medium he claims to be, and has not been influenced in his untruthfulness by his spirit attendants, then he is a tool of mundane enemies who procured him to identify himself with Spiritualism, in order that he might the more effectually betray it.

That Col. Bundy should endorse the vile conduct of the Childses, the "Resurgams," the Lesliees, the Diesingers, the Anthony Higginses, the Harrisones, the McClures, the Hardings, and others who have acted as the tools of the Christian enemies of Spiritualism, is not strange for he is engaged in the same vile and dishonorable work. Col. Bundy, do justice to Mrs. Esperance, if you dare. You know you dare not, for if you should, you would be heartily condemned by every follower you now claim as making up the Bundyite crew. We cannot believe it possible that the bulk of the limited

number of the patrons of the *Religio-Philosophical Journal* understand the dishonest and untruthful editorial course of its editor, in refusing to publish facts that will enable them to judge of the truth or falsehood of his allegations against those he assails. If they do know the extent of that dishonesty and untruthfulness, then are they no Spiritualists. No sincere nor honest Spiritualist would dare to knowingly countenance and encourage such editorial villainy.

Mrs. Fidler in closing says:

"She [Mrs. Esperance] is alive, and, I hope, may be strong again before long. Whether she will ever again neglect her other work, and work for Spiritualism, I do not know; much will depend on the justice done to her."

Friends of Spiritualism, if you value that great movement as you should, see to it that justice is done to Mrs. Esperance, and that the services of that grand medial instrument are not lost to the cause that it is your highest duty to uphold. Show to that suffering outraged woman that you have hearts to sympathize with her in that suffering, and courage to demand justice on her behalf, and earn the reward of "Well done thou good and faithful servant," enter thou into the rest and peace of righteousness.

WHAT IS PSYCHOMETRY?

Things are assuming a shape that imperatively demand some definite ascertainment of the nature and limitations of psychometry, and of its uses and abuses as a means of attaining knowledge. Mr. Charles H. Miller is most commendably laboring to that end through his novel and instructive paper, *Miller's Psychometric Circular*. In his issue of November 1st, in answer to the question, "Is Psychometry a normal power, or a phase of mediumship?" he says:

"Over and over again this question is asked us, and our answer is, it is both normal and mediumistic, but just where the dividing line is, we may not be able, in all cases, to determine. Psychometry, when its expressions are normal, and the psychometric instrument is unaided by intervening spirit intelligences, furnishes the evidence that mighty forces are lying unknown and dormant in every individual soul."

For one we fail to see in that answer anything definitely pertinent to the question. To say that the psychometric attribute is both normal and mediumistic in the same person, but that the dividing line between these psychometric qualities is indefinable determines nothing. If Mr. Miller had said that each psychometric sensitive is sometimes in his or her normal condition, and at other times mediumistically impressed and controlled, he would have stated what is most probably the fact, as this is perfectly consistent with the common experience of mediumistic sensitives. We are more and more inclined to believe that psychometric sensitives are nothing more than exquisitely impressible psychological subjects alike influenced by the mental action of mortals and spirits, with whom they are in any way brought into rapport.

We trust Bro. Miller will not regard us as trifling with a very important subject, when we ask him, how any one is to know when "the psychometric instrument is unaided by intervening spirit intelligences?" Just here the whole matter hinges. That this point is not determinable, Bro. M. admits, as we have shown, by his quoted explanation or answer. With this point undetermined and undeterminable, so far as we can now perceive, we have Bro. M. cutting loose from his psychometric anchorage and sailing, he knows not whither. In replying to Mr. L. M. Gunn, of St. Louis, Bro. Miller says:

"By reference to previous number of the *Circular*, Mr. Gunn will find communications from Judge Lawrence and Mr. A. L. Hatch, giving the particulars of the appearance in materialized form of spirits of the early Christian era—First Century Spiritualists—at the seance of Mrs. Stewart, of Terre Haute, Indiana. Dr. Pence, Rev. Samuel Watson, and others, actual observers and equally credible witnesses, have made statements in full confirmation, substantially and in detail, of the Lawrence and Hatch reports."

Bro. Miller admits that none of the gentlemen named had any means of knowing whether the "First Century Spiritualists," to whom he refers, as appearing at Terre Haute, were the individual spirits they purported to be. To determine that they were so, beyond all question or doubt, Bro. Miller says:

"Several of the materialized forms were photographed, and among the photographs sent us were those of Mary, the Mother of Jesus, and St. Peter. Thus were the statements of Judge Lawrence, Mr. Hatch, Dr. Peebles, Mr. Watson, Dr. Pence, and others, supplemented and fortified by a mechanical process of verification."

"From our standpoint of observation—our own experiences at materializing circles, running parallel with those of Judge Lawrence, A. L. Hatch and others—we have accepted the Terre Haute manifestations as realities, only transcending our experiences in the exalted character and historical renown of the manifesting spirits. The evidence stands, it appears to us, unassailed and unassailable."

What evidence does Bro. Miller refer to? If to the fact that materialized human forms purporting to be the spirits of Mary, Mother of Jesus, St. Peter and other holy personages equally mythical has appeared, we admit the evidence is ample upon that point; but if Bro. M. refers to any evidence that shows that those were truthful spirits we assure him he is necessarily mistaken as no such persons ever lived on earth or elsewhere. To show him that his reliance on psychometry as a substitute

for evidence is a great fallacy, he does not pretend that any one now living could recognize the spirit forms to which he alludes, there being no authentic portraits or statues of them in existence. Indeed, we are told that the most that could be gotten out of these distinguished spirit visitors was a condescending nod. That nod amounts to nothing more than a sufficient reason to question the identity of the nodding spirits. But let us see what better evidence those photographs afford of the real identity of those silent nodding forms?

It is a positive fact that the photograph claimed by Bro. Miller and his friends, Messrs. Lawrence and Hatch, as that of Mary, the Mother of Jesus, is a photograph of the statue of a young girl, standing upon a pedestal to keep it erect. We have challenged these gentlemen to provide us with a copy of that photograph, pledging ourselves to find the original of it, or to publicly acknowledge the incorrectness of our claim that it is a copy of a statue and nothing else, but our offer has not been accepted. We, therefore, conclude that they assent to our claim. In the case of the photograph, said to be of the materialized spirit of St. Peter, we can only say, if that is a representation of St. Peter, he was anything but lovely to look upon. One of Nast's caricatures beats it out of sight. It was these photographs that Bro. Miller subjected to psychometrization with such, to him, convincing results of the spirit identity of the originals.

Now, let us for a moment suppose that Mary and Peter did not appear at Terre Haute and that they were personated by untruthful and deceiving spirits, as we know was the case; and suppose they got into close rapport with Judge Lawrence and Mr. Hatch, as they seem to have done by the unquestioning credulity of those gentlemen in accepting those photographs as genuine likenesses of Mary and Peter; and suppose Bro. Miller, by receiving those deceptive photographs from Judge Lawrence and Mr. Hatch was brought into similar rapport with those deceiving spirits; how would stand the case? Attended by those spirit deceivers who were seeking to entrap Bro. Miller, as they had done Miss Leys, Judge Lawrence, Dr. Pence, Mr. Hatch and others, what would be easier than for those deceiving spirits to impress the psychologized psychometer with whatever ideas they thought would best make good their deception? In such a very supposable case psychometry would be a delusion and snare of the worst kind. We can see great good in psychometry, as we see great good in Spiritualism generally, but it is only where everything is tested by the fullest and most untrammelled exercise of reason and the unrestricted logic of facts.

Let us know just what psychometry is before we allow it to supersede the clearest teachings of human experience as displayed in the records of human progress. "Come, let us reason together."

EDITORIAL BRIEFS.

READ OUR "New Offer with New Pictures" advertisement on seventh page.

Don't go to hotels when you come to Philadelphia, but go where all Spiritualists go—to Mrs. James A. Bliss' residence, No. 1620 South 13th street. Terms \$1 per day.

Is it not about time that Col. John C. Bundy paid that \$25 he has subscribed towards the "Editor-at-Large Fund?" Dr. Brittan needs it, Colonel, for the cash contributions have stopped entirely.

MESSRS. KEELER AND ROTHMEYER are still holding successful physical seances at No. 5 Davis St., Boston, Mass. Mr. Ackley, their able agent, has been developed recently for full form materialization, which are said to be very satisfactory.

MRS. KATIE B. ROBINSON, our well known Philadelphia medium, left this city last Wednesday for a stay of two weeks in New York City. We would earnestly recommend our New York subscribers to go and have a sitting with this remarkable medium. She can be found at No. 207 1/2 East 9th street, N. Y. City.

PROF. A. E. CARPENTER has been giving a series of mesmeric exhibitions in Brooklyn, N. Y., for several weeks to largely attended audiences.—*Banner of Light*. Prof. Carpenter is one of the best mesmerizers we ever met, and we would urge those who never have seen the exhibition of the power of mind over mind, not to lose this opportunity that Prof. C. offers them.

MEDIUMS should advertise in MIND AND MATTER. It circulates largely in the United States and Canada and falls into the hands of earnest Spiritualists who will give them patronage. Our regular rates are lower than any other spiritual paper in the field, and we have special rates for continued advertisements that cannot be competed with. Try it, friends.

DR. J. C. PHILLIPS, Secretary of the Northern Wisconsin Conference, in a private letter, says: "We have secured for the next Quarterly Meeting to be held Dec. 10th, 11th and 12th, 1880, the talented speaker James K. Applebee, of Chicago. We have the promise of reduced rates on the Chicago, Milwaukee and St. Paul Railroad for this meeting."

SPIRITUALISTS visiting Philadelphia will find it to their advantage, to make their headquarters at the residence of Mrs. James A. Bliss, 1620 South

Thirteenth Street. Her charges for board, (\$1.00 per day), are reasonable, and then again there is no noise nor bustle there. One gentleman who recently spent a few days there said, "I would rather remain there during my stay in Philadelphia, than go to the 'Continental.'"

NEW ADVERTISEMENT.—We would call the attention of the reader to our new advertisements in this issue. Dr. H. Addison Stewart has just arrived in the city from Norwich, Conn. He intends to locate permanently in the city. His advertisement can be found on seventh page.—C. W. Knox, test and medical medium, of Boston, Mass., advertises on seventh page, to give correct diagnosis by letter, also private sittings daily from 10 to 4.—Alfred James, in Philadelphia medium department, gives notice of change of residence, etc.—Revelations of Antichrist concerning Christ and Christianity, on seventh page, is a new book of 446 pages, with a full index and table of contents; price \$2.

THE Michigan State Association of Spiritualists and Liberalists will hold their third quarterly meeting, in connection with the Van Buren Co. Society's Quarterly, at Paw Paw, commencing Friday at 2:30 P. M., Nov. 12, and closing Sunday evening, Nov. 14. The following speakers, A. B. French, Clyde, Ohio; Mrs. E. C. Woodruff, South Haven; M. Babcock, St. Johns; Mrs. M. C. Gale, Flint, have been engaged. Mr. and Mrs. A. M. Jordan, of Battle Creek, are expected to furnish the music. Longwell's Opera House has been engaged for this occasion, and the committee of arrangements will spare no pains in arranging for the comfort and entertainment of friends from abroad. Board and rooms at hotels, 75c. and \$1 per day. An admission fee of ten cents for each adult will be taken at the door on Saturday and Sunday evenings to defray expenses. All friends of the Spiritual and Liberal cause are invited to be present at this union meeting, as ample accommodations will be provided for all who may wish to attend, and a good time may be confidently expected. E. L. Warner, Paw Paw, Sec. Van Buren Co. Society. Finance Committee—Mrs. R. A. Sheffer, South Haven; Dr. J. V. Spencer, Battle Creek; Mrs. G. E. Corbett, Detroit; J. M. Haslett, Charlotte; Mrs. G. Merrill, Lansing. Executive Board—Dr. A. B. Spinney, Benj. F. Stamm, of Detroit; Hon. G. H. White, Port Huron. L. S. Burdick, Kalamazoo, President. Miss J. K. Lane, Detroit, Secretary Michigan State Association of Spiritualists and Liberalists.

A PERFECT TEST.—It was our privilege recently, to witness a most striking proof of the relations existing between spirits and mortals, at a seance, given by Mrs. James A. Bliss. Being unexpectedly present at the circle on the evening of October 27th, we found present a gentleman and lady who were entire strangers to Mr. and Mrs. Bliss, as well as to ourself. The seance went on with marked success so far as related to the materializations of spirit forms, many of which appeared, some being unmistakably identified. While this was going on "Blue Flower," the Indian control of Mrs. Bliss, announced the presence of a spirit in the cabinet, who gave the name of "Bright Star." No one gave the least intimation that they had any knowledge of such a spirit. Forms came out of the cabinet, that were recognized by the strange gentleman and lady, especially that of a purely African woman whom they addressed as "Eliza." This spirit seemed to be very hilarious at being able to manifest herself so tangibly and positively to them. At the close of the materializing seance, Mr. Bliss was controlled by the spirit of his brother Edwin, who is his constant attendant and guardian, who addressed ourself, asking if we did not know who the strange lady was. On answering in the negative, the controlling spirit said, "Mr. Roberts do you not remember my sending a letter through you some months ago to her?" I answered, "No, I do not." He said, "Then I will say, the lady and gentleman you have with you are Mr. and Mrs. Ross, of Providence, R. I." We expressed our surprise, and confessed our stupidity, in thinking of so many others, without ever for a moment thinking of Mrs. Ross, to whom, as the spirit had said, we had sent a letter, written down by us, at his request. The controlling spirit then said, they had requested Mr. and Mrs. Ross to give no intimation of who they were, on attending Mr. and Mrs. Bliss' circle, in order that they might give a perfect proof of the sympathy and co-operation existing between the spirit band of Mrs. Ross, and the spirit band of Mr. and Mrs. Bliss. The test as given was most absolute, and as mutually gratifying to the mediums as to ourself. Mrs. Ross is a splendid trance and materializing medium, and came to Philadelphia to fulfil an engagement, to give a series of private seances to a distinguished Spiritualist of this city. After Mr. Bliss came out of the trance, Mrs. Ross was entranced by her control, "Bright Star," who is an Indian girl of tender years. This is a very intelligent and interesting spirit and seems to be a perfect medium for the most intelligent and learned spirits. She comes as a child of twelve years old, and says she was the little papoose of King Philip, the great Indian Chief of New England. We hope Mrs. Ross can be prevailed upon to remain in Philadelphia, and give a series of public seances, with Mrs. Ross in Philadelphia, we will have six as thoroughly developed materializing mediums amongst us now other can be found in any other section of the country.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms. Dr. A. B. Dobson. Maquoketa, Iowa.]

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully, MRS. MARY E. WEEKS.

A Vitaphathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER. This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880. Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair. Dr. J. C. PHILLIPS, Psychometrist, Clairvoyant and Magnetic Healer.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880. Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year. Yours respectfully, Mrs. DR. SAYLES.

365 Jefferson Ave., Grand Rapids, Mich.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant; age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice. B. F. BROWN. [We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2 1/2 P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoons from 1 to 6 o'clock, at Room 9, 713 Sansom Street. Short consultation free. Treatments and sittings \$1.00. Developing Circle every Monday evening at 8 o'clock at his residence No. 1620 South Thirteenth Street. Admission 25 cents.

MRS. JAMES A. BLISS, Materializing Medium, will until further notice, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1620 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St.

Mrs. H. H. Lock, Trance and Test Medium. Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th st. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Rear of 1223 Vine street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 428 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. Smith, Clairvoyant and Test medium, 446 York Avenue.

RECENT ORIGINAL RESEARCHES AND NEW VIEWS
IN MYTHOLOGY.

BY STEPHEN PEARL ANDREWS.

GAEA, EARTH, THE GODDESS-MOTHER (DEMETER
KYBELE; UMME, AM, OM, ETC.)

Second Paper—Continued.

Gaea, a slight variant of Gaia, is the same word, virtually, as *Ge* (*ghe*), the same, also, which is softened into the sounds *jee*, in the English words *Geography*, *Geology*, etc., and meant, purely and simply the Earth; and under that name her myth was never very much developed, probable because the original meaning of the word remained too well known and obvious. Still, as a person, she was first the mother, and lately the wife of Ouranos, and so the mother of Kronos, these designations being so unstable and interchangeable, because the idea was really the more general one of a feminoid or female-like companion or counterpart, merely, as some features in nature are always more readily personified under the feminine as others under the masculine form.

The nature-myth of Heaven as a husband, and Earth as wife and mother, is so obviously suggested, that it has been in all countries and in all times the most widespread and dominant myth. We have it, here, in the Greek mythology, clearly stated, and recognized. Inman has shown that it pervades, less explicitly, the Hebrew Scriptures (1). In Sanskrit the one compound word *Dyavaprihivi*, Heaven-Earth, is this pair, as a couple, and in this precise sense. The same idea is the chief thought of the religion of China; and among ourselves it is recognized, though in a less sacred way. We call God the Heavenly Father; and we talk habitually of Mother Earth, and somewhat as the equivalent of Nature, the feminoid personification which we contrast with God as masculine.

It was, indeed, I doubt not this *sexoid* cosmic revelation, so obviously present to the minds of all the early observers of nature, and its striking analogy with the sexual and erotic phenomena of individual, animal, and human life, together with the infinite all-permeating frequency of the repetition of this relation, more or less pronounced, throughout nature, which crowded the old mythologies with phallic symbolism. It was a far deeper insight into the universal constitution of things, and a far more devout sentiment than any which could have been derived simply from the consideration of the generative apparatus and functions of the animal organization, to which Jennings, Inman and others, who are rediscovering and restating this wonderful feature of the Mythologies, attribute it. The ancients saw or sensed the existence of a masculoid and a feminoid principle (of masculism and feminism) as permeating all Nature, co-acting, and producing all things; and these were concretely, and, on the largest scale, represented by Ouranos, Heaven, and Gaea, Earth; and, subsequently, re-presented, in a thousand forms, coinciding and allied with the sexual organs, as indicating the subtle relation existing between these two divine and universal principles. And, indeed, in the latest revelations of science, we have these same views, so initiated by the simple natural observation of the first observers, reproduced, and established on the profoundest analytical basis. The three fundamental principles of Universology are Unism, Duism, and Trinism, and hardly a better initial idea of their meaning could be given, than by referring Unism to Gaea, or her quality or character, as feminism; Duism to Ouranos, or his quality or character, as masculism; and Trinism to *Dyavaprihivi*, and his/her compound quality or character, as masculifeminism.

But Gaea was not the only name by which the universal mother-goddess was known and worshipped. In different countries; and, indeed, often in the same country, different names were used to designate the same god or goddess. Among the appellations of the mother-goddess were especially Demeter and Kybele in Greece and Syria; Tellus (the Earth) in Italy; *Prithivi* in Hindostan; Umme, Am, Om, etc., in Babylon, and elsewhere.

Demeter is, probably, merely *ge-meter*, Earth-mother, mispronounced; but possibly it is of Latin origin, as a contraction of the phrase *de-orum* mater, mother of the gods, or more fully *deorum et hominum mater*, mother of gods and men, as Jupiter, and probably at an earlier date *Ouranos* was styled *deorum et hominum pater*, father of gods and men. Demeter is often confounded with Ceres, but inaccurately, as Ceres was the Harvest Goddess, or the goddess of the productions of the earth, while Demeter, like Gaea, was the earth itself.

The other names I have mentioned are of the sciento-mythological order, and will now be expounded.

Gaia, Aia (German, *Gau, Au*), *Ge*, Latin *Tellus*, English *Earth*, was the goddess mother, the mother, and then the wife of Ouranos or Uranus; mother of the Titans, Cyclopes, and other monsters. The earth coincides, in the geometrical view, with the centre of the circle (or the hub of a wheel) and out of it were born or developed all the special and peculiar features of the circle, (concentric circles, radii, etc.), including its outermost expansion, which was Heaven, Uranus, Space, or Olympus. See all the preceding references, and also *Aum, Anu*, etc. *Demeter, Ge-meter*, is the same.

Lydus is quoted by Scholz (p. 333) as holding that Kybele meant the Earth, and that her name was taken from *kybos, culus*, English *cube*, on account of its form, a view which Scholz does not accept. True, Lydus gives no sufficient account of the connection of the two ideas; but a little close examination will show that he is undoubtedly right.

The connection is this: Cube did not and could not originally have meant the peculiarly definite right-line figure to which we now exclusively apply the word. It is allied with *keph-ale*, the Greek word for head (German *Kopf*), and with the English *cub*, meaning merely any rolled up, shortish, roundish mass, the same, again doubtless as *hub*. The particular form *cube* got specialized, on the one hand, into its present exact meaning; on the other hand, the earth, or centre of the circle, or more properly the *hub* of the great ideal cosmical wheel, concrete retains in the name *Kybele* (*kub-ale*) the more primitive idea, that of point, globe, or big dot, at the centre of the circle. Kybele is, however, again literally the Earth, under the scientized aspect of the subject. In this deeper root view of the etymology, the old Hebrew

kab, round, is also brought into the circle of verbal alliances.

The goddess mother, says Scholz, was also called *Ammas*, or *Ma*, which he identifies with the Akkadian *Umme*, mother, and which I identify with *Am, Em, Om*, and with the Hindu *Aum*, all of them having originally the meaning of mother, and with *Mau-t* or *Mu-t*, the Egyptian mother-goddess. The primitive syllables *mau* and *aum* are mutually inversions of each other, of the kind which, as root words, had identity of meaning; upon which point see, as the latest and highest authority, August Fick's *Indo-Germanic Dictionary*. (2.) The method and meaning of this remarkable lingual phenomenon (that root words spelt forward and backward mean the same) will be fully considered when I treat of etymology. We need here only notice it as a fact, and as accounting for the other fact that in one country we have *am*, and in another (as with us) *ma* or *ma-ma*, meaning mother. And again these syllables *mau* and *aum* were curiously played with, and variously combined, in a way to preclude the idea of the control of mere chance; thus, *mau-aum*, giving *ma'am*, and *aum-mau*, giving *am-ma* and *um-me*. The addition of another root *t* for *ta* gives *mau-t* and *mu-t*, the Egyptian names for the mother-goddess; and this leads to another important observation, in this connection.

In Latin the common word for mother is *ma-ter*. The word for matter is *ma-t-eria*, while *massa* is *massa* originally *mat-ia*, still meaning a *mat* or *matrass*, (the doubling of the *t* unimportant). *Mat-ia*, a matrix or womb is intermediate. The result of this connection of words is to identify verbally, as in idea they are closely identified, mother with matter, mass substance or stuff, and so with earth, the apparently greatest, as it is really the most immediate and obvious accumulation of matter. The English word *mat* is of the same origin; as also *mau*, an empty abdomen, or matrix-like object.

This analysis of words has been made mainly for the purpose of showing that *Kybele* belongs, though not phonically, yet ideally to the same series of words; or one having almost precisely the same variety and connection of ideas. The Greek *Keph*—German *Kopf*, head, English *cube*, *cub* and *hub* have been mentioned, and I have only to call attention to their substantial alliance in idea with *mass* and so with *matter*. *Kubda* means with the head bent down forwards, as that of the *cub*, young animal or foetus, in the matrix. The earth-ball, or central large dot in the circle are of the same order; the lump of mass or matter; the rolled up centre of things. *Kybe-el* is then mother, as already shown; and *cup* is the hollow-ness idea of this series. The ideal close relationship of the two classes of words will be better appreciated by showing them in parallel columns; thus:

Matter, materia, mass, massa, Keph-Kopf, cube, cub, hub; cub-nal (a rolled up mass), mud, tita, a bed or slake down; Earth, cup, cupola, cupola, I lie, us on the ground (3) Kybe-el, Matter, mater, matrix Kybe-el, Mau, the hollow-ness of the mass cup, cupola, kype. (3)

Matter is again substantially the same as substance; and this, in turn, is closely allied with force; substance being the static and force the dynamic (or motic) aspect of the inherency of matter; so that substance and force are not unfrequently identified, confused, or hardly differentiated. Let us now return to Scholz's account of the Goddess-mother; and we shall detect that same confusion curiously embedded in ancient myth itself.

"Her home was Asia Minor, where the mountains of Ida, Sipylus and Tmolos, rich in mythic lore, were so many centres of the ancient worship of this Goddess, as also, in the interior highlands of Lydia, Phrygia, Bithinia, and Galatia, were the higher peaks of the mountains, whence arose the streams of the peninsula, which were also consecrated to her. * * * The special home of her worship was a place called Pessinus in the Phrygian uplands of the river Sangarios. Above that city there was a mountain, Dindymon, upon which there was a huge stone, which in the language of that country was called Agdos, from which the goddess herself was called Agdistis or Agdistis. * * * Upon this mountain, was the shrine of the Goddess, that is a hole or grotto, in which was lodged her oldest image, which was apparently a meteoric stone which had fallen from heaven, at Pessinus, and which was afterwards carried to Rome."

The account proceeds to say that Kybele, so named Agdistis, being impregnated by Zeus (properly, and earlier, no doubt by Ouranos) conceived and brought forth a monster, the paragon of strength and energy, who was also called Agdistis. This it will be shown later was the God Force; and the bestowal of the same name on mother and son is the confusion of Substance and Force, above alluded to. The recital, as fully expounded, is one of the most wonderful in all mythology, but must be here postponed to its own place.

We gather from this account that mountains were especially consecrated to the worship of the Goddess Earth. It is as if she were lifting herself bodily, in the imagination of her worshippers, to the embrace of her husband, Ouranos or Heaven. It is added that the reason why the particular mountain-Dindymon was most sacred in this behalf was that it rose in two rounded hills which resembled breasts. The idea is beautifully poetical. When the matter gets itself fully comprehended, it will be found that these ancients were not the idiots in respect to their religion, which they have been assumed to be by the moderns. Isis an Ishtar were also goddess-mothers, and will be mentioned elsewhere. Many other names may be added.

See *Agdistis, Attis, Om*; and *Ouranos*.

Third Paper.

THE GOD, TIME—KRONOS, SATURN.

"Kronos was the son of Ouranos and Gaea; he defeated his father and succeeded him on the throne of the gods. He married his sister Rhea, who bore him *Pluto, Poseidon* (Neptune), and *Zeus* (Jupiter), *Hestia* (Vesta), *Demeter* (Ceres), and *Hera* (Juno). To prevent the fulfilment of a prediction which had been made by his parents, that like his father, he too would be dethroned by his youngest son, Kronos swallowed his first five children, apparently, as each came into the world, but upon the appearance of the sixth, the mother Rhea, was determined to save him, and succeeded in deluding her husband by giving him a stone (perhaps in the form, somewhat, of an infant), wrapped in swaddling clothes, which he hurriedly swallowed, believing he had disposed of another child. This new-born child was Zeus (Jupiter), and it was conveyed to the Island of Crete and

there concealed in a cave on Mount Ida." (4)

Kronos is the simple unmodified Greek word meaning Time, except that in its ordinary sense it is spelled with *ch*, as in the English word *Chronology*, etc. We have here, therefore, to do with the god Time, as before it was the god Space.

Kronos was the son of Ouranos and Gaea, in other words, of Space and the Earth, i. e., of the Great Circle; as to its circumference, and its center. But Time itself is a circle, as to its circuitous procedure from a given point in the circle-line around and back to the same point. Hence with the ancients it was one of the most usual, and among us the best recognized of symbols, that Time, or Eternity, shall be represented by a serpent with his tail curving round and received into his mouth. So it is that here Time is fabled to have been born of Space; the circle, as rim, or periphery, and representing time, born of the fixed circle embracing its area, and representing of space.

But now with reference to the travel along the circle-line around the course, and with reference to this circle as cut by the three diameters at the two ends of each, as shown in a preceding diagram, Time encounters six successive interruptions or stops, at the points, where each pole of a diameter meets the periphery. These are, as it were, six mile-stones, in the career or course of Time, and six epochs—like the successive periods marked by the successive births of a family of children. These, then, came to be fabled as the six-children of Kronos. Three of them being posited rather above and three rather below in respect to their place in the circle, three were represented to be male and the other three to be female.

These six stoppages along the circular course of Time are thus identified on the one hand with the idea of children and on the other hand with the idea of stones. Time, as a person, is, at the same time, conceived of as a traveller along this road, which road is measured or marked by these six mile-stones, and, in turn, or from another point of view, likened to six children; three male and three female. As Time travels he consumes the way; the boundaries or landmarks are, one after the other, swallowed as he passes along. But these mile-stones which, especially, he swallows up as he goes, have got, as we must again repeat, identified in a confused way with an equal number of his own progeny. So he is fabled to have swallowed his own children; to have relegated them, i. e., to the unsatiable maw of the Past—all but one. The Present Instant, one of these stoppage points, may seem to be consumed like the rest, and is so, in so far as it is a mere mile-stone, or dead limit put in the way of the progress of Time; but notwithstanding this seeming, it, in its own ever-present character, and so as a living child, is not really swallowed or relegated to the Past, but forever escapes and lives on; and it is only a dumb stone, a dead simulacrum, which was swallowed in its stead. Kronos was, therefore, deceived, according to the fable, and swallowed a stone in the place of his still living child; and that child was *Instantiality*, or the *Vivid Instant*. (See the next article on Zeus or Jupiter, who is there shown to be this *Vivid Instant* or the Reality of Being itself.)

But, as we reflect further and more closely on the subject, we find that every point of time is the ever-present; that no event is ever completely and irrevocably past; that past events live, at least in the memory, and can be recalled; and it is this afterthought which gets transmuted into the myth that Kronos, Time, after having swallowed his children, renders them back again to the light, and to life, and ushers them into a virtual immortality. Nothing could be more subtle and curious than this whole recital. It is one of the extreme illustrations of how the speculations of the learned were transmuted in the ad-dled brains of the ignorant into a disgusting but, in the end, instructive story. It is also an equally extreme illustration of the subtle acuteness of the speculations of these early scholars; equally on the physical and on the metaphysical side of things.

The children of Kronos were three sons and three daughters. Kronos had dethroned Ouranos and was destined in turn to be dethroned by Zeus. The meaning of the fact, that Time dethrones, succeeds to, and reigns in the place of Space, is doubtless that motion or mobility or the co-sequences of being are, in actuality, more prominent and obtrusive than those stationary conditions—that *statism*, or rest, which are the main characteristics of mere extension or space. In a word, temporalities are more obtrusive and obviously potent than spiritualities, which last are *specialities*. See *Basic Outline of Universology, Index in Space-and-Time*.

And so it came to pass that Kronos, Time, first dethroned his own father Ouranos, Coelum, or Space, and was subsequently himself dethroned by his own son, *Instantiality*, *Actuality*, *Positive* and *Concrete Existence* the Real World; and, typically, the Sky and the Sun coursing through it—all of which are symbolized by Zeus, *Dyaus*, or Jupiter. Then resulted two terrific cosmical wars, in which the earthly and infernal forces of being grapple with the supernal and heavenly forces. The Titans especially and the other terrestrial and infernal monsters plied their strength on one or the other side, in conjunction with the Olympian gods.

It was the Earth (Gaea), i. e., the *Substantial Reality of Things*, the positivistic realism, which thus intervened to save the actual moment, at least, from the all-absorbing fatality of the idealizing dreaming; which says: There is no Present, as it is simply the point *no-point* between the Past and the Future; there is no Future, because it has not yet arrived; and there is no Past, because it has been swallowed up by Time, and so has ceased to be.

"The result of the former experiment was that Ouranos threw them (the Titans) into Tartarus, where he kept them bound. But Gaea, his wife, grieving intensely at their hard fate, provided the youthful son, Kronos, with a sickle or curved knife, and instructed him to irretrievably wound his father with it. Kronos was successful in the rebellion; the Titans were freed, whereupon they married their sisters and begat a numerous family of divine beings; while others, again, of the same class sprang from the blood from the wound of Ouranos, spilled by Kronos, as it fell upon the ground. Among these were the Giants—monsters with legs formed of serpents; the Miliian nymphs, as nymphs of the oaks were termed, from the wood of which the shafts used in war were formed; and the *Erinyes*, or Furies, as the Romans called them—*Tisiphone*, *Megara*, and *Alecto*—beings whose functions it was originally to avenge the shedding of a parent's blood. They were rep-

resented as horrid looking females with hair of snakes and girdles of vipers. They were the terror of criminals, whom they pursued with relentless fury. The whole of those divine beings, with the exception of the Erinyes, who were worshipped at Athens under the name of the 'Venerable Deities,' were excluded from the religion of the Greeks, but were retained in the mythology of the Romans." (5)

The account of the second "War in Heaven," as borrowed from the same author is thus given. (6) "Zeus, on arriving at manhood with the aid of Gaea, or possibly Metis, persuaded Kronos to deliver up the five children whom he had swallowed as well as the stone with which Rhea had deceived him. The latter was placed at Delphi as a perpetual memorial. The gods who had thus been set at liberty, joined their brothers in a league to drive their father from his throne, and to set Zeus upon it. This change though acquiesced in by the principle deities, was determinedly opposed by the Titans, who with the exception of Okeanos, declared war against the usurper. The seat of the war was Thessaly. In the conflict huge rocks were thrown from the mountain sides, and shattered into fragments from the fury with which they were hurled in combat. The forces of Zeus were posted on Mount Olympus, and the Titans on Mount Othrys. The contest continued for years, and the Olympians gained few or no advantages over their foes, until advised by Gaea Zeus set free the Cyclopes and Hekekatoncheires, the former forging thunderbolts for him, while the latter were equally effective in shocks of earthquakes. The earth was shaken to its foundation and trembled down to the lower Tartarus, as Zeus vigorously hurled his terrible weapons and plied his new allies. Old Chaos who had so long been resting in perfect quiet, thought his last hour had come as from a continuous blaze of thunderbolts, the earth took fire and the waters seethed in the sea. The rebels could not withstand such destructive artillery and were utterly defeated. A part were slain or consumed, and a portion hurled into deep chasms, with rocks and hills tumbling after them, consigning them to a permanent subterranean abode. The war between Michael and Lucifer, which is incorporated into our own mythological story, was tame compared with this terrible conflict. But Kronos was utterly defeated, and his influence lost forever. Zeus was completely triumphant, and his reign established forever."

(5) *The Gods and Religions of Ancient and Modern Times*, by D. M. Bennett, vol. I, p. 172.
(6) *Ib.* page 173.

Organization of a National Secular Association.
Public Call:

An informal meeting will be held at the parlors of the Grand Pacific Hotel, in the City of Chicago, on the 15th day of November next, at 2 o'clock P. M., for the purpose of organizing a National Association for the specific object of secularizing the State. The association to be formed on a basis broad enough to admit members regardless of their religious or non-religious opinions, and narrow enough to exclude all "hobbies" not germane to the question of State secularization.

To this Conference is invited one delegate from each auxiliary Liberal League that approves of this movement; one delegate from any other society in sympathy with the proposed meeting, and one delegate from any neighborhood or town, where ten or more persons reside, who favor this call, but where no secular organization exists.

Robert G. Ingersoll, Washington, D. C.; Rev. M. J. Savage, Prest. Boston Liberal Union; Prof. J. E. Oliver, Cornell University, Ithaca, N. Y.; Rev. Charles Grames, Toledo, O.; Robert C. Spencer, Late Chairman Ex. Com. N. L. L. for Wisconsin; Robert Peet, Sec. Pittsburgh L. L., Allegheny City, Pa.; Hon. A. Krekel, Judge U. S. Court, Kansas City, Mo.; B. F. Underwood, Thorndike, Mass.; E. Campfield, Chairman Ex. Com. N. L. L. for Kansas; Hon. James M. Pratt, Member Illinois Legislature, Pratt, Ill.; John W. Truesdell, Pres. Syracuse L. L., Syracuse, N. Y.; A. G. Humphrey, M. D., Pres. Galesburg, L. L.; Thomas Dugan, Sec. Albany N. Y. L. L., Albany, N. Y.; C. J. Herbold, Sec. Cincinnati L. L., and Chairman Ex. Com. for Ohio; Rev. Samuel P. Putnam, Y. Y. City; Dr. J. M. Monroe, Ed. "Seymour Times," Seymour, Ind.; C. W. Steele, Sec. and C. P. Hoffman, Pres. L. L. No. 34, Enterprise, Kan.; John Stone, Pres. L. L. No. 170, Dallas, Texas; Carl J. Jontz, Ch. Ex. Com. N. L. L. for Arkansas; F. A. Wichelman, Chicago, Ill.; Clayton F. Woods, Ch. Ex. Com. N. L. L. for Nebraska; Wm. E. Parker, Ed. "Evening Star," Kansas City, Mo.; G. H. Walser, Ed. "Liberal," Lamar, Mo.; George Chainey, Vice Pres. N. L. L., Evansville, Ind.; A. A. Brown, Liberal Lecturer, Worcester, Mass.; Alonzo Lucky, Sec. Rantoul L. L., Rantoul, Ill.; E. D. Stark, Pres. L. L., No. 21, Cleveland, O.; C. P. Farrell, Pres. Washington, D. C., L. L.; C. Dunning, late Chairman Ex. Com. N. L. L. for Michigan; W. H. Wakefield, Sec. Kansas State L. L.; David Eccles, Sec. Kansas City L. L.; Chas. A. Warden, Auburn, N. Y.; Rev. J. H. Burnham, Vice Pres. N. L. L., Saginaw City, Mich.; Edwin M. Searing, Esq., Attorney at Law, New York City; S. B. McCracken, Editor "Rational Appeal" and Chairman Ex. Com. N. L. L. for Michigan; Wm. E. Scuss, Cape Vincent, N. Y.; W. S. Bush, Washington, D. C.; J. M. Shelling, Sec. L. L. 182; Manchester, Iowa; S. Black, Cape Vincent, N. Y.; Wm. Chester, Sr., Pagosa Springs, Col.; F. A. Kerns, Sec. Wyoming, L. L., Wyoming, Ill.; Peter Tanner, Albion, N. Y.; Wm. R. Lazenby, Sec. Tompkins' Co. Liberal Club; M. Newton, Ellsworth, Kansas; E. K. Taylor, Richmond, Va.; Joseph Singer, Chicago, Ill.; Frank Hart, Doylestown, Pa.; Edgar M. Sellon, Sec. N. Y. State Freethinkers' Association; D. K. Boutelle, Lake City, Minn.; G. B. Fleming, Sec. L. L. 201, Angola, Ind.; C. C. Richardson, Sec. L. L. 134, Tipton, Ind.; A. L. Brainerd, Sec. Cattaraugus County L. L., Salamanca, N. Y.; P. Himrod, Esq., Lyons, Kansas; Dr. J. C. Michner, late Ch. Ex. Com. N. L. L. for Iowa, Texas; Allen Johnson, Sec. L. L. 170, Dallas, Texas; H. L. Green, late Ch. Ex. Com. N. L. L.; O. W. Cadwallader, Esq.; Vincennes, Ind.; Hon. S. B. Clark, late Ch. Ex. Com. N. L. L. for Kentucky, Wilsonville, Ky.; Prof. V. B. Denslow, L. L. D., Chicago, Ill.; Prof. P. H. Philbrick, State University of Iowa, Iowa City, Iowa; Hon. Samuel Brook, Alliance, Ohio; E. H. Gibbs, late member Ex. Com. N. L. L. for Iowa; Daniel H. Kidder, Esq.; North Groton, N. H.; J. M. Roberts, Editor of MIND AND MATTER, and many others.

P. S.—Tickets of admission to this Conference will be furnished the delegates, on application, by H. L. Green, Temporary Secretary, Salamanca, N. Y. The Grand Pacific Hotel will entertain delegates at the rate of \$2.50 per day. The Parker House, at 187 West Madison street, Chicago, for \$1.25 per day.

(1) Ancient Faiths embodied in Ancient Names, Vocabulary, word, Earth.

(2) pp. 1018, 1044.

(3) Vanicek, root, kup, pp. 163-165.

(4) The Gods and Religions of Ancient and Modern Times, by D. M. Bennett, p. 172.